

# The Christian Observer.

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## Religious Communications.

*For the Christian Observer.*

WE have delayed announcing to our readers the lamented death of the late revered Mr. Grant, till we could lay before them a somewhat copious memoir of his eminently valuable and useful life. Our pages have recorded the lives and deaths of many distinguished men and distinguished Christians; but we know not when the grave has closed over the mortal remains of an individual whose life has furnished more valuable lessons to mankind, or whose departure has deprived the world of a larger share of Christian piety, and public and private virtues, than that of the subject of the following pages. Whether we view him as a Christian, as a man of business, or as a philanthropist, his strict integrity, his mature wisdom, his firmness of character, his Christian simplicity, his uniform consistency of life, his love for his fellow-creatures, his zeal for their welfare, and, above all, and the spring of all, his deep, self-abasing, and truly scriptural piety towards God, were eminently conspicuous. In drawing up our narrative, we have availed ourselves of the biographical sketches which his death has called forth, and of the description of his character given by the Rev. Daniel Wilson, in the funeral sermon preached on that occasion.

### MEMOIR OF THE LATE CHARLES GRANT, ESQ.

The late Charles Grant, Esq. was born in Scotland, in the year 1746. By the decease of his father, soon after the birth of this son, the care of

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his infancy and youth devolved upon an uncle, at whose expense he received a good education in the town of Elgin. This signal benefit afterwards excited in Mr. Grant's mind feelings of the most grateful respect for his uncle's memory; and these he expressed by a memorial placed over his grave.

In the year 1767, Mr. Grant proceeded to India in a military capacity; but, on his arrival there, he was taken into the employ, and under the immediate patronage, of Mr. Richard Becher, a Member of the Bengal Council. In 1770 he re-visited his native country, where he united himself by marriage with a lady of the name of Frazer, who survives him. Having, while in England, obtained the promise of an appointment as a Writer on the Bengal establishment, he re-embarked for India in May 1772, accompanied by his wife, her mother and sister, and Lieutenant Ferguson, a friend of the family. In the course of this voyage, he formed an intimacy with that eminent Christian missionary, the Rev. Christian Frederick Swartz, with whom he maintained a correspondence till the decease of the latter. After the death of Mr. Swartz, who had rendered important services to the East India Company, Mr. Grant recommended to the Court to perpetuate the remembrance of them by the erection of a memorial in St. Mary's church, at Fort St. George, at the public expense. This suggestion was adopted; and the monument was erected at the cost of the East India Company.

Almost immediately after Mr. Grant's arrival at Calcutta, he was promoted to the rank of Factor, and soon afterwards was appointed Secretary to the Board of Trade; which office he held for upwards of eight years, performing its duties with exemplary industry and ability. In 1781, the Bengal Government relieved him from his secretaryship, and stationed him as the Company's commercial resident, in charge of their valuable silk factory at Malda. In June 1784, he obtained the rank of Senior Merchant, and in February 1787 was summoned to Calcutta, that he might take possession of the seat and office of Fourth Member of the Board of Trade, conferred on him by Lord Cornwallis, in consideration of his distinguished abilities and approved integrity. But, in less than three years after he had received this appointment, the impaired health of his family compelled him suddenly to quit India, and return to England. Lord Cornwallis, who had held frequent communications with Mr. Grant, and entertained the highest regard for him, when solicited to allow him to quit the presidency, expressed regret at the necessity which deprived Government of his most essential assistance. His return to England was accompanied by unusually strong expressions of the high satisfaction with which the Government regarded his zealous and faithful services in the commercial department.

A distinguishing and most honourable feature of Mr. Grant's character, while in India, was his solicitude to uphold, to the utmost of his power, both by his example and influence, the public profession of Christianity by the Europeans. In this cause his zeal was most earnest; and it was the more conspicuous and self-denying, because at that period there was little in India to countenance, and much to check, a faithful adherence to scriptural principles. To his influence and example at this early period, followed by his zealous and enlight-

ened devotion to the same cause throughout his long life, may we attribute, under the Divine blessing, more than perhaps to almost any other human agency, that cheering progress of true religion in India which has of late years been witnessed, and which no individual beheld with greater delight and gratitude to God than he who had been among the first to lay the foundations of its growth. The following examples may be mentioned, as proofs both of his zeal and his liberality. The church originally constructed at Calcutta for the English settlers was destroyed by a furious hurricane in October 1737; and from that period till the erection of the mission church in 1770, no Protestant place of worship existed there. Towards erecting a new church, by private subscription, Mr. Grant contributed 500 rupees, and assisted in the procurement of valuable materials from Gour. The church or chapel called Bethtephillah, with the schools and burying ground which had been erected by the Protestant missionary I. Z. Kiernander, in the year 1770, for the use of his mission, was in 1787 placed under sequestration by the Sheriff of Calcutta, to answer for the missionary's personal debts. To prevent the desecration and sale of these premises, and the discontinuance of public worship which must have ensued, Mr. Grant paid out of his own purse the sum of 10,000 rupees, being the amount at which they were valued, and immediately placed them in trust for sacred and charitable uses for ever, constituting Mr. William Chambers, a brother of Sir Robert Chambers, with the Rev. Mr. Browne, one of the Company's chaplains, and himself, trustees.

After his return to India, and a residence there of, altogether, nearly twenty years, in the service of the Company, Mr. Grant, with his family, re-embarked at Calcutta, and arrived in England in the autumn of 1790. His early promotion to stations of trust and emolument, for

which he had been recommended by superior talent and tried integrity, had enabled him to acquire a respectable competency of fortune : and his residence in India, influenced, during the whole term of it, by a peculiarly strong sense of the obligations of religion, had matured his character to that of a Christian philanthropist, and inspired him with lively feelings of solicitude for the moral and intellectual welfare of the immense Mohammedan and Heathen population subject to the British Government. He had instituted a close scrutiny into the character of the natives, which had resulted in the formation and establishment of opinions which governed his subsequent conduct upon occasions of great moral and political importance. His first employment, after his return to England, was to commit the result of his inquiries to paper, in a tract entitled "Observations on the State of Society among the Asiatic Subjects of Great Britain;" which was written in 1792, although not submitted to perusal out of the circle of his personal friends till 1797. In that year he laid it upon the table of the Court of Directors, with an Introductory Letter, stating his motives for so doing to be a consideration of its relevancy to certain proposals for communicating Christianity to the natives of India, by granting permission for Missionaries to proceed thither, which had been repeatedly pressed upon the Court's attention. This paper will be again adverted to, in connexion with the final and successful efforts of its author for the attainment of that object.

On the 30th of May, 1794, he was elected a Director of the East India Company by the unanimous vote of the proprietors, not more than two months after he had declared himself a candidate for the Direction. He was at this time in the forty-ninth year of his age, in the full vigour of an excellent constitution ; possessed of extensive general knowledge ; of laborious

habits as a reader and writer, with a sound judgment and great firmness, integrity, and benevolence.

To attempt a detail of all the important measures connected with the India administration, in the discussion and adoption of which Mr. Grant from this time took an active and often a prominent part, would be impracticable. But a brief reference to a few of them seems necessary for the illustration of his character and history.

The subject of greatest commercial moment which Mr. Grant found under the consideration of the Court of Directors when he entered it, and which appears to have attracted his earliest attention, was a question respecting the freight paid by the Company for the hire of their shipping. The friends of Mr. Grant have claimed for him the credit of having been mainly instrumental in effecting the salutary reform which afterwards took place, and by which large sums were saved to the Company. Upon other important questions which were agitated about this time, particularly those respecting the opening of the trade of India, and the prevention of an illicit trade, Mr. Grant strenuously and conscientiously supported what he considered to be the Company's just rights, and rendered them eminent service. Upon a question of great delicacy, the alledged abuse of the patronage of the Court, he was equally diligent and honest in investigating the foundation of the rumour, and in exonerating himself and his colleagues from the imputation.

In April, 1804, he was elected Deputy Chairman of the Court of Directors, and Chairman the next year. He was afterwards elected to the same offices several times after going out by rotation ; making altogether a period of six years, during which he held one or other of these highly arduous and responsible appointments.

Upon Mr. Grant's elevation to the chair in 1804, he found the

measures of Lord Wellesley's administration under review, of many of which Mr. Grant conscientiously disapproved. They had indeed been characterized by great prowess and gallantry in the field and energy in the council: but such splendid qualities, in Mr. Grant's judgment, could not atone for substantial wrong; and nothing less did he impute to some of the measures in question: nor did they appear to him to have been beneficial in their results, as they were neither effective to the pacification of India, for which they had been undertaken, nor had they improved the Company's commerce and finances. With reference to the system of the domestic and foreign relations of the Company, Mr. Grant always professed himself a strict adherent to the plans and principles of his friend and patron Lord Cornwallis, whom he held in the highest estimation. He partook of that nobleman's solicitude for the establishment of an empire in India, founded rather upon character (and particularly upon the reputation of moral and intellectual superiority) than on force. "The character of this country," Mr. Grant observed in the House of Commons, on one of the discussions respecting Oude, "is its dearest possession; and I am convinced *that* character would be compromised, if the House should not, with a view to national honour and national justice, express its disapprobation of this transaction." In accordance with these views, he gave his support to a resolution, submitted to the House by Sir Philip Frances on the 5th of April 1805, "That to pursue schemes of conquest, and extension of dominion in India, are measures repugnant to the wish the honour, and the policy of this nation." "The true policy of the British Government in India," observed Mr. Grant, "is not to pursue conquest for the sake of extension of territory."

In the session of 1807, on a motion for papers relative to the con-

duct of the British Government towards the Poligars, Mr. Grant traced the Vellore mutiny to the wish of the Mohammedans for the restoration of the sons of Tippoo Sultan to power. Whatever might be the remoter causes, the immediate occasion was, clearly, some injudicious military regulations which tended to obliterate the fondly cherished distinctions of caste among the native soldiers. It certainly did not originate, directly or remotely, in the conduct of the Missionaries, whom Mr. Grant, on every occasion, was among the foremost to defend from the unjust imputations with which they have been too often assailed.

We pass by various commercial, financial, and political questions connected with India, in which Mr. Grant took an active share; touching only on some of the more prominent, especially those connected with the morals and welfare of the people of India. In the revenue administration of that country, he supported a system which invested with proprietary rights and personal immunities the native landholders and cultivators; a system which originated under the paternal government of Lord Cornwallis. The interest which Mr. Grant took in the jurisprudence of India always appeared to be proportioned to the influence which, in his opinion, the due administration of justice would have upon the moral and intellectual condition of the natives. Few persons were better qualified, by personal observation and extensive inquiry, to appreciate the difficulties which lay in the way of any rapid melioration in the state of a people sunk, as the natives of India are, in inveterate prejudices and habits, riveted upon them by the ceaseless exertions of their superior orders or castes. But it was inconsistent with Mr. Grant's consciousness of the superiority and divine authority of Christianity to concede, either to Mohammedanism or Hindooism, a perpetual existence. Hence, the

pleasure with which he regarded every prudent attempt to engraft principles of British jurisprudence on the Asiatic stock; and hence the decision and zeal which he evinced upon all questions connected with the superstitions or morals of India. The education of the Company's servants destined for India, upon whom the executive government of the natives of that country must devolve, was an object of great moment with Mr. Grant, and the mode of conducting it a question of vital importance. The plan of the college at Haleybury, in Hertfordshire, is stated to have originated with him. He certainly, upon all occasions when the conduct or government of that institution came under discussion before the body of the Proprietors of India Stock, appeared as its advocate, and took a considerable part in every debate. The invidious imputation that its design was merely to supplant a similar establishment, previously formed by Lord Wellesley at Calcutta, he effectually rebutted, and by cogent reasonings justified the preference which the Court gave to England. He justly considered that a sincere and conscientious attachment to the Christian faith\*, and a settled patriotism, ought to form a part of the character of every Englishman who should be allowed to bear rule in India; and that a home academical establishment, affording the most liberal advantages of education, mental and moral, was essential to the attainment of this most desirable object. The sound wisdom of this measure, in spite of some untoward circumstances which may have diminished

its temporary popularity, will, we are persuaded, be increasingly felt every successive year. Even already it has had a most beneficial effect, direct and indirect, upon the character and qualifications of the civil servants of the Company in India.

The temporary defection of a part of the Madras army, under the administration of Sir George Barlow in 1809, furnished an occasion for the exertion of Mr. Grant's energies, which, whatever may be the real merits of the question then at issue, will probably be admitted by all to have reflected honour upon him as a man of distinguished abilities, invincible firmness, and conscientious integrity.

The negotiation between the Court of Directors and his Majesty's Ministers for the renewal by charter of the Company's commercial privileges, which commenced in 1808, when Mr. Grant was Deputy Chairman, called forth an extraordinary display of the powers of his mind. This negotiation brought under review almost every right which the Company possessed, and involved in its progress the discussion of every principle of colonial government applicable to the East Indies. To assist in an investigation so extensive, Mr. Grant was peculiarly qualified, by the extent of his information, the soundness of his judgment, and the laboriousness of his habits; and very important services were no doubt rendered by him to the Company. He took an active, and sometimes a prominent, part in all the proceedings. He was elected by the Court a member of the Deputation appointed to confer with his Majesty's Ministers; was entrusted with the presentation of petitions to Parliament on the Company's account; and in the House of Commons asserted and defended their rights, and maintained their pretensions, with great ability.

But while Mr. Grant thus sup-

\* Of the many persons who, having proceeded to India with minds not fully made up on this subject, and who, in consequence, afterwards virtually or actually conformed to Hindoo superstitions, the case of Job Charnock, who founded Calcutta, was the most remarkable. He married a young Hindoo, of whom he was passionately fond; and she seems to have made a Hindoo of him, for after her decease he annually sacrificed a cock to her manes.

ported the interests of the Company, he kept constantly in view the intellectual and moral wants of India; and, in meeting these, had to encounter difficulties as unexpected as they were extraordinary, partly occasioned by the fears, and in some instances arising out of the most surprising prejudices in favour of the Hindoo idolatry, which were entertained by Europeans connected with India. Among those who appeared to cherish prejudices in favour of the Hindoo idolatry, were the authors of several pamphlets circulated at the time, particularly the writers of one which bears the signature of a Bengal Officer; and among those who professed to entertain fears for the permanence of the British power in India, were two respectable proprietors of India Stock (one of whom was afterwards a Director), and who came forward avowedly to oppose missionary exertions, in pamphlets which bear their names. The one party maintained the purity of Asiatic morals, and the harmlessness of the Hindoo character; and the other, the danger of interfering with Hindoo prejudices. The controversy to which this subject gave rise was, in its issue, eminently promotive of the interests of truth; and it prepared the way for those extensive moral and religious exertions for India which have so greatly distinguished the last few years, and which God in his providence, has conspicuously blessed for the benefit of that vast peninsula and its dependencies.

With a view to dispel the fears and remove the prejudices of the enemies to missionary efforts, many important documents were produced and laid on the table of the House of Commons, chiefly at the instance of Mr. Grant; such as proofs of the prevalence of infanticide in different parts of India,—of the impurities and atrocities of Juggernaut, and of the great extent of the worship of that idol,—of the habitual falsehood and dishonesty of the Hindoos; and, on the other hand, of

the long undisturbed existence of Christianity in some parts of India; lastly, Mr. Grant's own tract, entitled, "Observations on the General State of Society among the Asiatic Subjects of Great Britain with respect to Morals, and on the Means of improving it." This valuable paper was called for by the House of Commons, laid on its table, and ordered to be printed for the use of the Members, on the 5th of June 1813; but it has never been published. It commences with a review of the British territorial administration in the East, from the first acquisition of territory there. It then exhibits a deeply afflicting, but, we fear, too true a picture of the moral character of the Hindoos, supported and verified by a great body of evidence, extracted from the printed works of persons who had been in India; an examination of the causes of that character, which are traced in the religion or superstition of the people, as well as in their corrupt, unequal, and defective laws, and in the absurd prerogatives and duties of the native magistracy. In entering into the measures which Great Britain might adopt for the removal of these evils and the improvement of the state of society in India, Mr. Grant refers to the introduction of our language as a circumstance arising almost necessarily out of our connexion with that country; and which rendered extremely easy, if it did not carry along with it, the introduction of much of our useful literature, and particularly our sacred Scriptures. Towards the last measure, with every more direct means of improvement, such as schools and missions, he considered it incumbent on the Court of Directors to manifest at least a friendly aspect, and, with respect to education, a co-operation. Mr. Grant fully answers the several objections which had been made to interference with the religion of Hindostan; and, in concluding this valuable paper, he makes the following power-

ful appeal to the British authorities in behalf of India:—

“To rest in the present state of things, or to determine that the situation of our Asiatic subjects, and our connexion with them, are such as they ought to be for all time to come, seems too daring a conclusion; and if a change, a great change, be necessary, no reason can be assigned for its commencement at any future period, which will not equally, nay more strongly, recommend its commencement now. To say that things may be left to their own course, or that our European settlements may prove a sufficient nursery of moral and religious instruction for the natives, will be, in effect, to declare, that there shall be no alteration, at least no effectual and safe one.

“The Mohammedans, living for centuries intermixed in great numbers with the Hindoos, produced no radical change in their character; not merely because they rendered themselves disagreeable to their subjects, but because they left those subjects, during that whole period, as uninstructed in essential points as they found them. We are called to imitate the Roman conquerors, who civilized and improved the nations whom they subdued; and we are called to this not only by the obvious wisdom which directed their policy, but by local circumstances, as well as by sounder principles and higher motives than they possessed. The examples also of modern European nations pass in review before us. We are the fourth of those who have possessed an Indian empire. That of the Portuguese, though acquired by romantic bravery, was unsystematic and rapacious: the short one of the French was the meteor of a vain ambition: the Dutch acted upon the principles of a selfish commercial policy; and these, under which they apparently flourished for a time, have been the cause of their decline and fall. None of these nations sought to establish themselves in the affec-

tions of their acquired subjects, or to assimilate them to their manners; and those subjects, far from supporting them, rejoiced in their defeat: some attempts they made to instruct the natives, which had their use; but sordid views overwhelmed their effects. It remains for us to show how we shall be distinguished from these nations in the history of mankind; whether conquest shall have been in our hands, the means, not merely of displaying a government unequalled in India for administrative justice, kindness, and moderation, not merely of increasing the security of the subject and prosperity of the country, but of advancing social happiness, of meliorating the moral state of men, and of extending a superior light farther than the Roman eagle ever flew.

“If the novelty, the impracticability, the danger of the proposed scheme, be urged against it, these objections cannot all be consistent; and the last, which is the only one that could have weight, presupposes success. In success would lie our safety, not our danger. Our danger must lie in pursuing, from ungenerous ends, a course contracted and illiberal: but in following an opposite course, in communicating light, knowledge, and improvement, we shall obey the dictates of duty, of philanthropy and of policy; we shall take the most rational means to remove inherent great disorders, to attach the Hindoo people to ourselves, to insure the safety of our possessions, to enhance continually their value to us, to raise a fair and durable monument to the glory of this country, and to increase the happiness of the human race.”

On the 23d July, 1813, the Act of Parliament, 53 Geo. III. c. 155, commonly called the Charter Act, obtained the Royal Assent. This statute, the fruit of much and laborious discussion, effected some considerable changes in the East India Company's commercial privileges, in which Mr. Grant could not concur; but, on the other hand,

it contained three important modifications of the law, which were in perfect accordance with the sentiments and reasoning above detailed, and the attainment of which ought in justice to be ascribed, in an eminent degree, to his zeal and exertions.

The first of these was an augmentation of the Ecclesiastical Establishment of British India, and the institution of a Bishop's See at Calcutta; the second, the privilege granted to European teachers of Christian morals, or Missionaries, of enjoying a regulated access to the natives of India; and the last, the annual appropriation of the sum of one lack of rupees for the general promotion of education among them. These results appear to have been the fruit of a series of wise, persevering, and pious exertions, made by Mr. Grant, with a view to promote the highest welfare of the natives, while at the same time he secured the honour and truest interests of Great Britain in India; namely, the consolidation of her empire there, by the improvement of the intellectual and moral character of her subjects. "Thank God," devoutly exclaims Mr. Wilson, in his truly interesting funeral sermon already adverted to, and which we are most happy to find has obtained a deservedly wide circulation: "Thank God, he lived to see the great object of his wishes and efforts in some measure accomplished,—the question of Christianity in the East gained,—an ecclesiastical establishment in British India formed, and fostered by the state,—the number and efficiency of the ministers of our church stationed in that country greatly increased,—the Christian missionary protected in his peaceful and honourable labours on the shores of the Ganges,—and a force of Christian principles and feelings on the subject raised and established, both in India and at home, which, we may humbly but firmly hope, will never be successfully resisted."

(To be continued.)

For the Christian Observer.

SCRIPTURAL ILLUSTRATIONS FROM  
MODERN TRAVELS.

NO. IX.

SIR WM. OUSELEY'S TRAVELS IN THE EAST.  
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GEN. viii. 13. *The first month, the first day of the month.*—The Persians celebrate a festival, stiled Náv-rúz, instituted at a very early period of their monarchy. The name signifies the new day, the first of the Persian solar year, and season of the vernal equinox. "It commenced at Téhrán, a little before midnight on the 20th of March, when a gun was fired from the àreg or citadel, and the supposed entrance of the sun, at that moment, into the zodiacal sign of the Ram, was announced by the royal drums and trumpets, of which obstreperous instruments the sounds did not cease for many hours. Next morning, at ten o'clock, the king sent some trays, containing khelaats, or dresses of honour, to be distributed by the ambassador among the English gentlemen, a kàbà, or coat of rich gold brocade, an outer garment, or bàlá púsh, and two shawls for each, with a specimen of the latest coinage, chiefly small pieces of gold and silver money, struck rather to serve for private gifts on this occasion, than for public currency. About noon, and almost constantly throughout the day, pistols and muskets were discharged in various quarters of the city: there was a general appearance of rejoicing; the people interchanged little presents of oranges, flowers, and other trifles, and on every side was heard the usual compliment, 'Ide-i-shumá mubârek bâshed!' (May your festival be auspicious!) At four o'clock we accompanied the ambassador to court, clothed in our Persian dresses. On entering the àreg we were received by the master of ceremonies, and other officers of the palace, who conducted us to a very handsome room, ceiled and almost lined with

mirrors; the walls, to above four feet from the floor, being composed of a fine yellowish green marble. In the middle was a square basin or fountain, wherein clear water constantly circulated by means of subterraneous tubes: near this the king sat, after our European fashion, on an arm chair, of very antique appearance, its legs being so high that his feet scarcely reached to the carpet. After our audience, his majesty presented to the ambassador a star composed of diamonds and emeralds, surrounding the arms of Persia (a lion with the sun rising over his back) enamelled in gold. This festival of the Nawruz lasted several days, during which there were frequent discharges of artillery and musketry, and displays of fireworks, particularly on the twenty-seventh, when the king invited Sir Gore Ouseley, and his party, to a grand exhibition at the âreg. The king sat in a small chamber over the gateway of the maidân. Here he reviewed a long line of mules (one hundred, as it was said) each carrying on its back a beautiful Indian shawl, and a bag containing one thousand tumans in gold coin. These were the presents, or rather the annual tribute or revenue of Is-pahan, sent by the Amin ad douleh: several processions of men, bearing valuable gifts of different kinds, had already passed before my arrival, the offerings of those princes and noblemen, who governed in various provinces and great cities of the empire. To the presents succeeded rope-dancing, and wrestling of Pahlawâns. The attack of a young lion on a small bull, apparently too feeble to resist even a large dog, closed the idé, or festival."—*Sir William Ouseley's Travels in the East*, vol. iii. p. 337; *Morier's Journey through Persia*, vol. i. p. 208; *Hyde. Hist. Relig. Vet. Pers.* cap. 19, p. 237; *Anquetil du Per-ron, Usages civiles et Relig. Zendavesta*, tom. ii. p. 574.

Gen. xxxi. 35. *And she said to her father, Let it not displease my*

*lord that I cannot rise up before thee.*

—Children in the Eastern countries cultivate and express for their parents the most profound respect.—“During this feast I remarked that the Amin-ad-douleh's son, Abdallah Khan, a man seemingly about thirty years old, the possessor of considerable wealth, and governor of Is-pahan, but seldom appeared among the guests; and only seated himself, as one of the humblest, when invited by the words, or encouraged by the looks, of his father. This reserve, however, was not caused by any ill will or deficiency of kindness, subsisting on either side; but arose from the filial respect which, in every stage and condition of life, the Persians are thus taught to express. This respect is not the right of parental authority alone; it is generally extended to seniority among brothers.”—*Ouseley*, vol. iii. p. 52.

Exodus xxxviii. 8. *Looking glasses.*—“The artists who make those boxes and pen cases, very ingeniously mount small looking glasses in frames of pasteboard; a traveller finds these extremely convenient, as they lie flat and occupy but little space among his clothes. Some are opened like a book, and fastened by means of a hook and catch. Of others, the mirror is occasionally covered by a piece which fits exactly in the pasteboard frame, and is easily separated from it by a person's nail. These looking glasses are of various sizes and forms, square, oval, or octagonal, from five to twelve or thirteen inches long, and proportionably broad. The frames and covers are often neatly painted, and sometimes ornamented with Khâtembandi, a kind of mosaic work.”—*Ibid.* p. 64.

Deut. xx. 5. *What man is there that hath built a new house.*—“The manzil mubârek, or tokens of felicitation, are usually sent to those who occupy a new place of residence. On such an occasion, Lady Ouseley received little presents of sweet meats, flowers, fruit, and loaves of sugar.”—*Ibid.* p. 141.

1 Sam. xiii. 10. *And Saul went out to meet him.*—It is scarcely necessary to remark, that it was usual to receive great persons and guests with particular attention. “Next morning we set out on horseback at ten o’clock, in full procession, to return the Amin-ad-douleh’s visit, and having crossed the river Zendebrúd, on the bridge of Kájá, we rode through several long, handsome, and well peopled streets, but had opportunities of remarking, that at least as many more were in ruins and uninhabited. The great man received us at his door with much courtesy: in honour of the ambassador, he had assembled all the chief personages of Ispahan, and at noon the floor of a spacious chamber was covered with ten very large trays, each containing twenty-five China bowls, and dishes of various sizes. These were filled with the most savoury meat, conserves, sweet cakes, delicious fruit, both dried and fresh, sherbet of orange and pomegranate, and willow water, or ab-í-bidmishk, cooled with ice. After this repast, we were treated with coffee and caleans or pipes. Rose water was poured into our hands, and we returned at two o’clock to the gardens of Saadetábád.”—*Ibid.* p. 22.

1 Sam. xx. 24. *When the new moon was come, the king sat himself down to meat.*—“No Persian would willingly commence a journey, or any other business until the new moon had been perceived. Early on the nineteenth it was publicly and joyfully proclaimed that this event had occurred: the day was therefore considered as an important eid, or festival, and devoted, by the true believers, to gluttony, the delights of tobacco, and sensual gratifications of every kind. Presents were reciprocally given by relations, friends, and equals; and offered by servants to their masters with the usual compliment and wish, ‘May this holiday be auspicious to you!’ On these occasions the gifts are not always of much intrinsic value: but a fruit, a flower, or a bit

of sweet-meat, serves as a token of esteem or of respect.”—*Ibid.* p. 74.

2 Sam. xi. 8. *And Uriah departed out of the king’s house, and there followed him a mess of meat from the king.*—Any present immediately communicated by a royal personage has ever been considered particularly valuable.

“Arrangements were now made for our introduction to the monarch immediately on his return, which he had fixed, as the vazirs declared, for the thirteenth day of this month. Meanwhile he sent to the ambassador a very flattering khúshamedy, or welcome, with some of the royal shikár, or game; three antelopes, and fifty kábks, or partridges, killed by his own hand; a circumstance which considerably enhanced the value of this present, and entitled the bearer to a recompence, not less than the wages of half a year.”—*Ibid.* p. 116.

Job xxx. 1. *But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.*—This sarcastic, reproachful mode of speaking prevails still in the East. The following is a remarkable example of it:—“Fateh Ali Shah contented himself one day, after a quarrel among his ministers, with telling them publicly that he should bestow their titles on some of his dogs, calling one the Sedr aazem, another the Amin ad douleh, and a third the Itimad ad douleh.”—*Ibid.* p. 368.

Psalm xxii. Title. *Aijelet Sh-har.*—The titles of books and poems in the East are usually allusive or descriptive, not so much of the subject on which they are written, as to some particular event or natural object. So it appears in the following extract.

“Among several manuscripts which I purchased, soon after our arrival at Ispahan, was a poetical work composed during the full splendor of this palace; the original perfection of its water-works, and beauty of its shady avenues,

and of the luxuriant flowers that embellished their variegated borders. It is entitled the *Gulzâr-e-Saadet*, or *Rose-bed of Prosperity*, a poem in praise of the gardens and edifices at Saadetabâd, composed about an hundred and ten years ago."—*Ibid.* p. 61.

"At Ispahan, the covers of books are ornamented in a style peculiarly rich; and they often exhibit miniatures painted with considerable neatness, and admirably varnished. I purchased many loose covers of different sizes, containing representations of the finest Persian flowers delineated from nature, in exquisite colours, and with minute accuracy."—*Ibid.* p. 62.

Matt. xxii. 4. *I have prepared my dinner.*—From the following detail of a grand Persian dinner, it will appear that much previous preparation was necessary, and was usually bestowed upon such a feast.

"Our slippers having been left outside the door of a large and handsome room illuminated by means of lamps and candlesticks placed on the floor, the usual salutations and welcomes, and all the regular series of inquiries concerning health, and thanks for the honour conferred in visiting, began immediately on the ambassador's entrance, were continued while Mirzâ Shefia conducted him to a corner, and did not end for some minutes after we were all seated on nummets spread over the splendid carpet, close to the walls. The guests were then furnished with caleans, mostly their own, and by their own servants; for on these occasions the *pish khydmet*, or valet de chambre, generally accompanies his master, to prepare and present the implements of smoking, and to hold the slippers for him when taking leave. Coffee, without milk or sugar was next introduced by the servants of our host; one bringing on a tray several fine china cups, without handles, each in a fillagree receptacle, silver, or silver gilt, of the same form: another man, from

a large coffee-pot, filled three or four cups; of these Mirzâ Shefia took one and handed it to the ambassador, who sat on his right. The servants, having distributed coffee to every person, collected the empty cups and retired: caleans were again presented; and to them succeeded tea in porcelain cups, larger than those which had contained the coffee, but without saucers. After this appeared, what in Europe would have constituted a desert, but was here the forerunner of dinner; apples, pears, melons, the grains of pomegranates in bowls, ices and sweetmeats, placed before us in capacious trays. These having been removed, after ten or twelve minutes, preparations were made for the display of a more substantial meal; while, from sitting cross-legged on the floor so long, my situation had already become irksome.

"The servants now held before us silver basins, having covers grated or pierced with open work in several places, and ewers, or *astabah*, resembling large coffee-pots with spouts, from which they poured on our hands luke-warm water: this, contaminated by each person's washing, fell through the grated covers and disappeared: the basins were then transferred to other guests for the purpose of similar ablutions. Next were spread on the carpet before us, and close to our knees, long narrow *sufreh*, or strips of flowered linen or chintz, *hhashyeh*, or borders of which contained, in small compartments, some Persian verses, inculcating hospitality towards strangers, and gratitude to God for the blessings of abundance. On these strips the bread was placed: it consisted of circular cakes, large as our common dinner plates, flat and not much thicker than a crown piece. A multitude of servants then entered, bringing various trays which they laid down near the cakes of bread; each tray containing at first only five or six bowls and dishes of lamb, fowl, fish, and vegetables, besides two

or three ample basins of fine porcelain ware, filled with different sherbets; in each a long handled wooden spoon, or ladle, floating on the surface. These trays were so placed that one accommodated two guests: and between the trays were supernumerary dishes, or lofty pyramids of rice in its various forms, as chillaw, boiled simply; or as pillaw, mixed with meat and fruit, highly seasoned with spices, and enriched with unctuous sauces, at once sweet and acid.

“Having laid before us the trays already described as amply furnished, the servants were, nevertheless, employed for a considerable time in loading them with additional bowls and dishes of viands prepared according to various modes of culinary art: these were placed over or between the first, and others over them; so that at last, the pile accumulated on each tray amounted to fifteen or sixteen; and, with the intermediate pillaws and sherbets, there must, I think, have been, before the conclusion of our feast, above three hundred china bowls and dishes at one moment on the floor. The variety of viands can scarcely be supposed equal to this multiplicity of dishes. I could easily perceive that the two or three trays nearest on both sides, agreed almost wholly in their contents with that more immediately before me. The meat was chiefly saturated with oil, or fat liquefied; of which, in some instances, the unctuousness was corrected by an admixture of vegetable acids.

“But of whatever kind the meat or the cookery, many little circumstances of negative and positive inconvenience concur to render even the most splendid feasts of this country tedious, and in some respects disgusting to an European. The want of chairs obliged us to sit on the floor, in awkward attitudes, that cramped and benumbed the legs. Being without knives or forks, we necessarily grasped with our fingers not only solid pieces of

flesh, but even moist and clammy substances. The want of cups or goblets, or drinking glasses, rendered it expedient to use the wooden *kàshùcks* or spoons that floated, as before mentioned, on the sherbet. To these spoons no reasonable objection could be made, had the number been sufficient: but one generally served for two guests, and sometimes for three; each, after a draught, replacing it in the bowl. For plates the only substitutes were those flat round cakes of bread already described; of these it did not appear that much was ever eaten: but such bones and fragments were collected on them, as would, in France or England, have been removed, during the meal, by a servant. On those cakes of bread too, I noticed many of the Persians wiping, from time to time, the greasy fingers of their right hands: the left not being employed on these occasions. They, when preparing to eat, stooped forwards, kneeling until their heads were nearly over some dishes, which the long beards of several almost touched. I have often been surprized at the ingenuity which they evinced in scooping from a gelatinous mass, with the first finger only, or the first and second united, exactly such a quantity as they required for a mouthful: studiously contriving that their clothes should not be defiled by any particle.

“Towards the close of this feast, a lamb, roasted entire, was brought to Mirzà Shefia. On his recommendation of it to the ambassador, two or three servants immediately tore the limbs and joints asunder, using in this simple operation their hands alone: which, being stained, according to custom, with the reddish brown tint of henna, excited some suspicion of dirtiness, not perhaps altogether false. With their hands alone, however impure they were, or seemed to be, those servants also restored to their places in the bowls and dishes, any meat, fish, or rice, that had fallen on the cloth: while

their skirts, as they passed to and fro in crowds along the floor, which scarcely afforded room for their feet between the trays and lamps, often slapped against the pillaws or into the bowls of sherbet. Such trifling accidents were probably inevitable; none more serious occurred: and our venerable host, although a man of impaired vision, had acquired the habit of observing instantaneously, and could indicate to his servants by a nod, any little want or embarrassment of a guest, even the most remote, without interrupting for one moment either his own or another person's discourse.

"The trays and their contents were at last removed, and next the *sufrehs*, with all the morsels of bread, meat, and rice, that had been scattered on them. Basins were then brought and ewers, containing lukewarm water, strongly impregnated with the perfume of roses: this was poured on our hands as at the former ablution. *Caleans*, which had begun, now terminated the feast: and we, having smoked and chatted for a few minutes, took leave of the Persians, received our slippers from the servants who waited near the door, and returned on horseback, as we had gone, by the light of *fánús* or lanterns. The entertainment was enlivened without the help of wine, by facetious anecdotes and sallies of wit."—*Ibid.* p. 141.

Acts xii. 21. *Arrayed in royal apparel.*—"On the same side, but in a recess formed by large windows, appeared three *mastowfies*, or secretaries: these were on our left hand as we stood behind the ambassador's chair: while on our right, near the door, were four of the principal *fazirs*, or ministers, with *Abúl Hasan Khan*, who had accompanied us to the palace. Beyond them, and extending towards the left side of the throne, was a row of five or six officers, among whom one held a most beautiful crown, or *taje*, apparently not inferior in the lustre of its jewels to that with which the

monarch's head was so magnificently decorated. Another of those officers bore in his hands the *scymetar* of state; a third held the royal bow in its case; a fourth, the shield; and one a golden tray, or dish, filled with diamonds and different precious stones, of wonderful size and dazzling brilliancy. Of the king's dress I could perceive that the colour was scarlet: but to ascertain exactly the materials would have been difficult, from the profusion of large pearls that covered it in various places, and the multiplicity of jewels that sparkled all around: for the golden throne seemed studded at the sides with precious stones of every possible tint, and the back resembled a sun or *glory*, of which the radiation was imitated by diamonds, garnets, emeralds, and rubies. Of such also, was chiefly composed the monarch's ample and most splendid crown; and the two figures of birds that ornamented the throne, one perched on each side of its beautifully enamelled shoulders."—*Ibid.* p. 131.

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FAMILY SERMONS.—No. CLXXXII.

1 Cor. xiv. 1.—*Follow after Charity.*

STRONGLY as the virtue of charity is enjoined upon us by our blessed Lord and his Apostles, and frequently as it is spoken of in Scripture as the brightest evidence of the Christian character, there is no virtue less generally understood or practised. In order, then, that we may obey the exhortation given by the Apostle in the text, and may follow after charity in such a manner as to ensure the attainment of our object, I shall endeavour to explain, from Scripture authority, the nature of this Christian virtue. But before I proceed I would earnestly wish you to be convinced of its great importance and excellency, and of the necessity of possessing it. To prove which necessity, I need only quote the emphatic words of

the Apostle, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." And, again, he says, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." In his Epistle to the Colossians, after exhorting them to mortify their evil affections, to put off all anger, malice, wrath, blasphemy, and filthy communications; not to lie one to another; to put on bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, even as God, for Christ's sake, had forgiven them, he concludes with this exhortation: "Above all things, put on charity, which is the bond of perfectness." Again; in his First Epistle to Timothy we are told, that "the end of the commandment is charity." And in the First Epistle General of St. Peter, we are commanded to "have fervent charity; for charity shall cover the multitude of sins;" that is, shall teach us to hide the faults of our neighbour, instead of displaying them with malignant gratification.

Since, then, the possession of this Christian virtue is so essential to our spiritual welfare, and that without it all other virtues are nothing, it becomes a matter of the highest importance, rightly to comprehend in what it consists, and how we may obtain it. These then are the points which will engage our attention in the present discourse.

I. Our first inquiry then is, In what does Christian charity consist? By the world, it is understood to

consist in relieving the wants of our distressed fellow-creatures; but although this is an act which will ever be an attendant on real charity, yet, if we attentively examine the Scriptures, we shall find that this is not what our Lord and his Apostles intended we should understand by charity itself. Our Lord calls this Almsgiving, and he warns us to take heed that we do not our alms before men, to be seen of them; otherwise we shall have no reward of our Father which is in heaven. When we do our alms, we are not to sound a trumpet, as the hypocrites in the synagogues and in the streets, to have glory of men; for if we do, we have our reward, such as it is, in the praises of men,—and must expect no reward from God, as we sought not his glory. From the passage before quoted from St. Paul, it is evident, that we may give largely to the poor, nay give all our goods, and yet be destitute of true charity, without which virtue our alms cannot be acceptable to God.

Having thus shewn that charity does not consist merely in almsgiving, we shall now consider in what it does consist. True charity, that virtue which our Lord and his Apostles have so highly extolled, is a principle of prevailing love to God, grounded on faith in Christ, and issuing in good will towards all mankind. It is a principle which is not naturally generated in the human heart. For, as "an evil tree cannot bring forth good fruit," it is impossible that so divine, so beneficent, a principle as Christian charity can spring from so corrupt a source as the heart of man, before it is purified by the operations of the Holy Spirit of God, without whose aid we are incapable of even thinking a good thought. That charity, then, which, as members of Christ, it is absolutely necessary we should possess, is a heavenly principle wrought in the soul by the Holy Spirit; a principle which, in its reference to God, effectually inclines us to delight in him, ear-

nestly to desire an interest in his favour, to value communion with him as our chief good, and to seek him as our portion, our happiness, and the fountain of all perfection and excellence. To love God with all our heart, our mind, our soul and strength, our Saviour tells us is the first and great commandment; and this forms the first and principal part of charity. The next great commandment, and that which forms the other part of charity, is, "Thou shalt love thy neighbour as thyself;" and thus we see that "the end of the commandment is charity." By the term, neighbour, we are not to understand here our friends and relations only, or even our intimate acquaintances, but the whole race of mankind, good and bad, friend and foe; for our Lord commands us "to love our enemies, to bless them that curse us, to do good to them that hate, and to pray for them that despitefully use us, and persecute us:" for, says he, "If ye do good to them only that do good to you, and if ye love them only that love you, what reward have ye? Do not even the publicans and sinners the same?" Thieves, murderers, and the most depraved persons—even Jews, Turks, Infidels, those who never heard of or never professed Christianity—love those that love them; but to love our enemies is the proper distinction of the disciples and followers of Christ. God himself commended his love to us, in that while we were yet sinners, consequently enemies to him, Christ took upon him our nature, and died for us; and the Saviour himself has left us a commandment, that, as He loved us, so ought we to love one another.

If we truly possess this excellent gift of charity, that is have our heart filled with the love of God and man, it will be manifested by our works; for "a good tree will bring forth good fruit." Thus we shall ever be ready and anxious to show our gratitude to God, by liberally dispensing a part of the benefits his goodness has bestowed upon us, to

the relief and comfort of our distressed and suffering brethren, not seeking the praises of men, but, like good stewards, fulfilling the will of our Divine Master, by improving the talents, be they few or many, committed to our care, and laying up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Thus alms-giving will ever be the fruit of charity. Every person knows, from his feelings of natural affection, how anxious he is to fulfil the wishes of the objects of his regard; and thus, in our love to God, those who truly possess that principle will be ever seeking to do his will in all things, and consequently in alms-giving; for "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Another fruit of charity is the forgiveness of injuries. A truly charitable man can never bear malice or cherish revenge. He loves all mankind for Christ's sake: he cannot be at enmity with any one; but, as he hopes for pardon of the sins he has committed against God, so he is ever ready to forgive, and be reconciled to, his brother.

Again; Christian charity will lead us to seek not only the comfort of our fellow-creatures in this world, but what is of far greater moment, their eternal welfare: for as love to our immortal souls was the motive that induced the Divine Saviour to die, that we might live through him, so all his faithful followers will endeavour to promote his kingdom, and bring their fellow-creatures to a knowledge of his salvation. If such a one sees men running in the broad way to destruction, he will seek an opportunity of pointing out to them their errors; of reproving them for their faults; of faithfully declaring to them the unavoidable, the eternal misery

which will overwhelm them in the great day of account, when the secrets of every heart shall be laid open, and men shall be rewarded according to the deeds done in the body. He will also earnestly offer his supplications before God, that they may be brought to a sense of their fallen state, and to unfeigned repentance, and faith, and newness of life.

II. Thus, then, we see that true charity is indeed, as the Apostle expresses it, "the bond of perfectness:" it is joined with, and leads to, every other Christian grace.—With what earnestness, then, ought we to seek its attainment! Let us then, in the second place, consider the means necessary to be pursued to ensure the possession of this inestimable virtue, without which it is impossible to arrive at the kingdom of heaven.

The first step to be taken in the pursuit, is to gain a knowledge of our own deficiency. Every man is naturally desirous of persuading himself that he is charitable; and, content with this, he seeks no further; but if he would commune with his own heart, and look carefully into his life, he would find that, unless renewed in his character by true conversion to God, he is utterly destitute of this virtue in its scriptural acceptation. Our blessed Lord has given us an infallible sign by which to decide: "If ye love me, ye will keep my commandments:" and again, "By this shall all men know that ye are my disciples, if ye have love one to another." Let every man then examine his heart, not carelessly but closely, and with a determination of becoming acquainted with it. And, during this examination, let him ever bear in mind, that "the heart is deceitful above all things;" and let him especially pray for the guidance of the Holy Spirit in deciding upon his own character. Let him put some such questions as the following to himself: Do I love God above all things? Have I, in all my thoughts,

words, and actions, sought the glory of God, without aiming to gain the praise of men? And have I in all things kept his commandments? Happy beyond all conception the man who after such an inquiry, seriously made as in the sight of God, can lay his hand upon his heart and say, though with much remaining sin and imperfection, "Lord, thou knowest all things, thou knowest that I love Thee!" But it is too certain that by far the greater number of mankind would be constrained to say, "I have loved the things of this world more than God; I have sought my own glory more than his; and I have in every way broken and despised his commands." Thus becoming in some measure acquainted with our own innate corruption, and our utter inability, without the grace of God, to keep his commandments, we shall be the more disposed to exercise charity towards others. This Christian grace will also incline us to be more severe in our animadversions on our own conduct, and to follow the exhortation of our Lord: "First cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Having by this examination stript from before our eyes the veil which has so long hid from us the deformity of our hearts; being divested of all ideas of our own merit; and debased and humbled in our own opinion, we are in a proper state of mind to seek after the attainment of this and every other grace belonging to the Christian character, with a certainty of obtaining it, if sought aright, and with an ardent desire. In Christ is the fulness of every virtue, and out of his fulness we are to receive it. And will that gracious Redeemer, who sacrificed his life for us, refuse us any thing that is necessary for our eternal welfare? No! he expressly says, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you;"....."whatsoever ye

ask in my name shall be given unto you." But in making our supplications, we must feel a fervent desire that they may be answered : it must be a request of the *heart*, not of the lips merely, and then God will assuredly grant our petition.

Let us then, in conclusion, as disciples of a merciful Saviour, "follow after charity;" ever looking to him as a pattern, who has left us an example that we should follow his steps. In his life we have a pattern of perfect charity. It was charity which induced him to leave his Father's bosom, where he was worshipped by all the host of heaven, to take upon him our nature, with all its infirmities, and, by fulfilling those holy laws which we had broken, and becoming a sin-offering for us, to reconcile us to God. He saw the whole race of mankind fallen from holiness, and plunging themselves into eternal misery. "He looked, but there was none to uphold : therefore with his own arm brought he salvation." So great was his love, that he consented to leave his eternal throne in heaven, to endure the frailties of the flesh, to be despised and rejected of men, to be tempted by the devil, to become a man of sorrows, to bear our griefs, to be wounded for our transgressions and bruised for our iniquities. His first appearance in the flesh was announced to the watching shepherds by the angels from heaven singing the anthem of charity, "Glory to God in the highest; on earth peace, good will towards men." And, from the moment of his entrance on his divine mission, till the hour of his death, his life was one continued scene of charity. We behold him loving God above all things, and seeking not his own will or glory, but the will and glory of his heavenly Father. "I came not," says he, "to do mine own will, but the will of him that sent me." He loved not his friends only,—for, alas, who by nature can boast that title?—but his most inveterate enemies; and sought

not only the present but the future welfare of mankind; healing the sick, feeding the hungry, raising the dead, preaching to sinners the words of eternal life, and warning them to flee from the wrath to come. His charity was no less conspicuous when arraigned at the bar of Pilate as a criminal; when scourged, reviled, and insulted with every indignity; when condemned to an ignominious death. He was "led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." When brought to the place of execution, and nailed to the accursed tree, instead of calling down vengeance on his murderers, he prayed to his heavenly Father to pity and to pardon them: "Father, forgive them, for they know not what they do." With so bright, so exalted an Example before our eyes, let us, without ceasing, "follow after charity," and let it be our great endeavour so to run that we may obtain the prize.

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*To the Editor of the Christian Observer.*

IN reply to your correspondent X. X. in your Number for last December, respecting the authority of a deacon to pronounce the Absolution, and to read other parts of the Church Service, I beg leave to state the following particulars:—Burn, in his Ecclesiastical Law, asserts, that a deacon may perform all the offices of the liturgy which a priest can do, with the exception of consecrating the sacrament of the Lord's Supper, and pronouncing the Absolution : to which I should add, with your correspondent, giving the Blessing; though I am not aware of the existence of any ecclesiastical law on this last subject. It seems, however, to have been the custom of the Christian church that the blessing should be pronounced by the priest alone : a custom probably retained from the Jewish church, in which it was an especial part of the priest's

office to bless. The mistake of X. X. respecting the powers of the deacon, appears to have arisen from his not reflecting upon the ambiguity of the terms *priest* and *minister*. Burn states, that the words *minister*, *curate*, and *priest*, are all ambiguous. The word *minister* is equivocal in our statutes, canons, and rubric in the Book of Common Prayer. Oftentimes it is meant to express the person officiating in general, whether priest or deacon: at other times it denotes the priest alone, as contradistinguished from the deacon, as in canon 31. The determination of the word, therefore, can be ascertained only from the connexion and circumstances. The word *curate* is also ambiguous. Sometimes it expresses the person, whether priest or deacon, who officiates under the rector or vicar, employed by him as his assistant, or to supply his place in his absence: sometimes the person officiating in general, whether he be rector, vicar, or assistant curate, or whoever may perform the service for that time: sometimes exclusively the rector, vicar, or person *beneficed*, who has *curam animarum*, as in the rubric in the Ordination Service, where it is stated to be the office of the *deacon* to inform the *curate* respecting the sick poor, and impotent people of the parish. The word *priest* has also an ambiguous signification. Sometimes it is understood to signify a person in priest's orders only: at other times, and especially in the rubric, it is used to signify the person officiating, whether he be in priest's or only in deacon's orders: and, in general, the words *priest*, *minister*, and *curate*, seem to be indiscriminately applied throughout the liturgy to denote the clergyman who is officiating, whether he be rector, vicar, assistant curate, priest or deacon.

It is not clear, therefore, from the rubric, whether a deacon is thereby prohibited from pronouncing the Absolution. For, although it is there directed that it shall be

pronounced by the *priest alone*, yet the word *alone* in this place seems only to intend that the *people* shall not pronounce the Absolution after the priest, as they did the Confession: and the word *priest*, throughout the rubric, does not seem to be generally appropriated to a person in priest's orders. But the argument, to evince that the priest only, and not the deacon, has power to pronounce the Absolution, seems most evidently to be deduced from the forms of ordination. To the *deacon*, it is said, "Take thou authority to read the Gospel, and to preach." To the *priest*, it is said, "Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."—An amplification of these particulars may be seen in Burn, under the head ORDINATION.

To *absolve*, in an ecclesiastical sense, is *officially to pronounce forgiven*. The term *forgive* seems to be used in this sense of *absolve*, in the passage above cited from the Ordination Service. For no true Protestant ever supposed that any minister possesses the power of absolutely forgiving sins. In the same official declaratory cause must the words of our blessed Lord be explained, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." This *official power* is, by the Church of England, given to bishops and priests, but to no others. For a deacon, therefore, to pronounce the form of absolution, in the official sense in which it is intended by the church, is to usurp an authority never committed to him. With respect to the ground on which the power of absolution is granted to bishops and presbyters, the reader is requested to consult Comber and Wheatley, and many of the judicious and standard commentators on the various passages of Scripture on which it is believed to be founded.

With regard to the question,

whether a deacon must not, as the law now stands, remain such during a whole year, it may be observed, that no such necessity exists. The 32d canon states, that no bishop shall make any person deacon and minister [priest] both together upon one day; but not that every deacon should be kept from the ministry a whole year, when the bishop shall find good cause to the contrary. Upon this principle, bishops now occasionally, indeed frequently, act\*.

It may be proper to add, that formerly the powers of a deacon appear to have been more limited than they are at present. Burn

states, that anciently the deacons officiated under the presbyter in saying responses, and repeating the Confession, the Creed, and the Lord's Prayer after him, and in such other duties of the church as now properly belong to our parish clerks; who were formerly *real* clerks, attending the parish priest, in those inferior offices. By the same authority it is stated, that at present he who is no more than a deacon, can use his orders only either as a chaplain to some family, or as curate to some priest, or as a lecturer without title.

H. G.

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### Miscellaneous.

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#### NEGRO SLAVERY.—No. VI.

##### PREDISPOSING CAUSES TO INSURRECTION IN DEMERARA.

In the year 1816, during the controversy occasioned by the Registry Bill, several little tracts were published, under the title of "West Indian Sketches," intended to illustrate the state of feeling, with respect to the Slaves, which prevailed in West Indian society. In the first of these an account was given, from Dr. Pincard, of an insurrection of the Slaves, which took place in Demerara, in 1796; on which occasion, we are told by this intelligent writer, that, "as an encouragement to the able and new raised troops" (formed partly of Negroes, partly of Indians) employed to suppress the insurrection, "a premium was offered for every right hand of a Bush" (or revolted) "Negro that should be

brought in; and when they returned from the woods, they appeared with seventy black arms displayed upon the points of their bayonets, causing a very singular and shocking spectacle to the beholders. Three hundred guilders each had been paid as the price; but it was found necessary to reduce the premium, lest the Slaves should kill the prisoners, or even destroy each other to obtain it."

Such of the revolted Slaves as were taken, he tells us were tortured to make them betray their associates; but, faithful to their cause, they suffered torture, and death itself, without betraying them.

"The cruel severities inflicted upon these miserable Blacks," he goes on to say, "have been such as you will scarcely believe could have been practised by any well-ordered government: for, however strongly punishment was merited, the refinement of torture with which it was employed ought never to have been tolerated in any state professing to be civilized. Humanity shudders at the bare recital of it."

"Most of the ringleaders were

\* Our correspondent seems to have overlooked the rubric appended to the form of Ordination of Deacons, by which "it must be declared unto the deacon, that he must continue in that office the space of a whole year, except for reasonable causes it shall otherwise seem good unto the bishop."

taken and brought to Stabroek, where they were afterwards tried and executed; the majority of them suffering with a degree of fortitude and heroism worthy a better cause. One in particular named Amsterdam, supported the extreme of punishment with a firmness truly astonishing. He was subjected to the most shocking torture, in the hope of compelling him to give information regarding the remaining encampment—but in vain! He despised the severest suffering, and nothing could induce him to betray his late companions, or to make known their yet undiscovered retreat.\*

*"He was sentenced to be burnt alive, first having his flesh torn from his limbs with red-hot pincers; and in order to render his punishment still more terrible, he was compelled to sit by, and see thirteen others broken upon the wheel and hung; and then in being conducted to execution, was made to walk over the thirteen dead bodies of his comrades. Being fastened to an iron stake, surrounded with the consuming pile, which was about to be illumined, he regarded the bystanders with all the complacency of heroic fortitude, and, exhibiting the most unyielding courage, resolved that all the torture ingenuity or cruelty might invent, should not extort from him a single groan, or a syllable that could in any way impeach his friends.*

*"With the first pair of pincers, the executioner tore the flesh from one of his arms. The sudden infliction of pain caused him to recede, in a slight degree, from the irons; and he drew in his breath, as if to form it into a sigh, but he instantly recovered himself. His countenance indicated self-reproach, and he manifestly took shame for having betrayed even the slightest sense of suffering; then, resuming more, if*

possible, than his former composure, he patiently waited the approach of the next irons; and, on these being brought towards him, he stedfastly cast his eye upon them, inclined a little forward, and with an unshaken firmness of countenance deliberately met their burning grasp! From that moment he shewed himself capable of despising the severest pain. Not a feature was afterwards disturbed, and he preserved a degree of tranquillity implying absolute contempt of torture and of death.

*"Finally, when the destructive pile was set in flames, his body spun round the iron stake, with the mouth open, until his head fell back, and life was extinguished. I am told, by a gentleman who had the melancholy task to attend the execution, that the most horrid stench continued for many hours to issue from the roasting body, and was extremely offensive throughout the town, penetrating so strongly into the houses to leward, as to make many persons sick, and prevent them from taking any food during the remainder of the day."*

Several other facts were drawn from the interesting narrative of Dr. Pinckard, to shew both the perversion of law and justice which was apt to take place in Demerara, whenever a matter between a Black man and a White man came to be decided by the magistrate, and the cruelties to which the slaves were exposed from the unrestrained exercise of the power of the owner or his delegate, cruelties in the infliction of which, according to Dr. Pinckard, even the ladies of Demerara did not scruple to participate.

Soon after the "West-Indian Sketches" began to make their appearance, a similar set of tracts was set on foot, by the colonial party, entitled "Antidote to West-Indian Sketches." The first of these expresses the strongest indignation at the monstrous injustice of deducing any inference, to the general disadvantage of West-Indian society, from

\* Such readers as have not nerves capable of enduring a tale of horror, will do well to proceed no farther in the narration.

what might have occurred at Demerara. It rejects with scorn and resentment the very idea of any analogy between the mildness and humanity of English bondage, and the opprobrious harshness of that state in the Dutch colonies: and, after noticing, in the usual style, the "defiance of truth," "the unparalleled effrontery," "the wilful falsehood and calumny," "the fanaticism and prejudice," by which "a small party" was preparing for "the rapid march of murder, anarchy, and desolation in our West-Indian possessions," it proceeds thus.—

"Having described the shocking punishment that was inflicted on the Bush Negroes, the editor of the *West-Indian Sketches* says, 'The object of the present paper is to give one of those *graphic* representations of West-Indian manners and feelings, in respect to the Slave population, which Dr. Pinckard's work has furnished. Well may humanity shudder at such a recital. But if the transaction be too horrid even to be told, what must it have been to be witnessed, and still more to be felt? And is it in the *uncontrolled* power of persons, capable of perpetrating such atrocities, that the British Parliament and Nation will be content to leave the destinies of so many of their fellow-subjects? We must no longer squeamishly turn aside our view from these spectacles of horror.— This nation can no longer decline the duty of examining them, aye, and of remedying them too.'"

The comment of the organ of the West-Indian party (the "*Antidote*"), on the above passage, is to the following effect:—

"Only mark with what insidious and wilful obliquity the '*Sketch*' applies this scene (*which was acted twenty years ago in a Dutch colony, under Dutch laws and government, and by persons totally unacquainted with our language*) to the present existing state of society and feeling in our *ENGLISH* colonies. So that the sins of the Dutch

in Demerara, are to be visited on the heads of Englishmen, who are eminently humane, both individually and as a nation! As well might all the horrors of the French Revolution be brought up in judgment against the present generation in England, as the cruelties of the Dutch planters of 1796 be a subject of reproach to the English of 1816."

The writer then proceeds to "inquire into the justice of identifying the feelings and acts of Dutchmen with those of our own countrymen. Hear, in the first place," he says, "what Mr. Brougham says of the Dutch, in his *Colonial Policy*, vol. i. p. 75: 'The Dutch, on the other hand, who grovel after every kind of profit, whose spirit for gain is tempered by no dignity of character, and prompted by the competition of large capitals, are of all nations in the West Indies, the most inhuman masters, and the most pliable in worming themselves into the various habits of gainful speculation.' And again, p. 361; 'The most unfortunate circumstance in the colonial policy of the Dutch has always been, *their bad treatment of the Slaves.*'"

In another place, the same writer represents the editor of the "*Sketches*" as villifying "the British West-Indian community, by falsely applying to them the acts and feelings of foreign colonies; of those foreigners too whom Mr. Brougham and Dr. Pinckard represent as *infinitely less humane and indulgent to their Slaves than any other nation of Europe.*"

The object of quoting these statements of the West-Indian body, is not to controvert the allegations of unfairness in the reference made to Demerara, though that were easy, and was in fact done at the time; but to shew that, even in the general estimation of that body, the rigour of Negro Slavery in Demerara was so great, when compared with that state in the British colonies, as to warrant their loud

and vehement indignation, at its being supposed possible that the feelings and acts of the Demerara planters could form any just illustration of their own.

We have therefore the important sanction of the West-Indian body in this country, by whom the work from which these extracts have been made was printed and circulated, and that at the recent period of 1816, to the statement of Mr. Brougham, which they quote as unquestionable, that the Dutch "are, of all nations in the West Indies, the most inhuman masters."

It will, without doubt, be alleged, that the frame of society in Demerara has been much changed of late, and that a larger intermixture of English with the Dutch planters has tended greatly to ameliorate the condition of the Slaves. Doubtless there may have been a considerable change in this respect: but then it is to be remarked, that the laws and institutions are still *Dutch*; and that, although the numbers of English proprietors may have been increased, yet that these are, for the most part, non-resident, while a very large proportion of the overseers, and *petits blancs*, are still Dutch. But, even if this were not so, there are certain habits and feelings, and modes of thinking and acting, which become the inheritance of a community, and which it is not easy to eradicate even by great and sudden changes, and still less by that occasional and gradual accession or removal of individuals by which the constituent parts of the White society in Demerara have changed their proportions. Persons thus joining themselves, from time to time, to a community already formed, are powerfully and almost irresistibly operated upon by the prevailing habits of that community into which they merge, and to which they become almost insensibly assimilated. So that, even at this moment, the manners and feelings of the generality of the Whites in Demerara will be found, and

more especially in all that relates to the discipline of plantations, as essentially *Dutch* as are their laws. The English language has obtained a greater currency; but the spirit and tendency of the colonial institutions have undergone no substantial alteration. What change, for example, has been made in the legal condition of the Slaves at Demerara, since it was annexed in 1814 to the British crown? We know of none. It wears now the same harsh and severe aspect which West-Indians themselves only a very few years ago contended that it wore, as compared with the English colonies\*.

A still more palpable proof of the peculiar rigour of slavery in Demerara, is to be found in the great waste of human life which even now takes place there. A most incorrect statement, proceeding on very partial premises, has lately appeared from the pen of the Registrar of that colony, in which he labours to deliver the administration of the slave system in Demerara, from the irresistible conclusion to which the great mortality among the Slaves would conduct us. He conveniently chooses to found his reasonings on a part only, and not on the whole of the returns; for which he surely might have waited, had he not been eager for the opportunity of producing such an impression on the public mind as suited his purpose.

Having no accurate census of the population of the colony during the last three years, it is necessary to go back to the preceding census, which was taken in 1820. The number of Slaves returned for registration in 1817, was 79,197: the number returned in 1820, was 77,376, exhibiting a decrease of 1821. From this decrease, however, we ought in fairness to deduct the manumissions which took place in that time, amounting to 127, and the Slaves *exported* from the colony, amounting to 59. The decrease is thus diminished to 1635.

\* See, for a delineation of it, our volume for 1823, p. 542.

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But to this number must be added, on the other hand, the Slaves imported into the colony during the same period, amounting to 3746; making the real decrease to be no less than 5381, or nearly 7 per cent.

The Registrar of Demerara will find it difficult with all his ingenuity, to get rid of this stubborn fact, which proves that the slavery of that colony is peculiarly hostile to the health and life, and therefore to the comfort and happiness, of its captive subjects.

But, independently of this general reasoning, which seems to establish the peculiar harshness of the Demerara system of bondage, there are some further circumstances connected with that system which have given a more than ordinary aggravation to its evils. These we shall now specify.

1. The Slaves are, for the most part, either native Africans, brought thither by the slave-trader, or Creole slaves, who have been transported from the islands in which they were born or long settled, and torn from many of their beloved connexions there, victims of that inter-colonial slave-trade which has too long been suffered to subsist. It cannot be doubted that these persons will in general, be inclined to feel discontent with their new situation, and resentment for the cruel exile to which, without a crime, they have been condemned. They have been removed from such places as the Bahamas, where the labour was light, the soil dry, and the climate salubrious, and where population, from the comparative mildness of the system, was rapidly progressive, to a colony where the labour is peculiarly onerous, the soil swampy, the climate most unhealthy, and where, owing to these circumstances, and the comparative harshness of its slave code, the mortality is excessive.\*

2. The planters of Demerara have, in general, shown themselves preeminently hostile to the religious instruction of their Slaves. To prove this, it would be only necessary to read the colonial journals, which have been filled from time to time with the most violent abuse of those who made the attempt to instruct them. At one time the Government was obliged to interfere in favour of the Missionaries; and the recent treatment which they have received, (of which more hereafter,) is a decisive proof that the hostility to their efforts subsists without abatement.

3. A third point to be noticed is, that Demerara is now among the few British colonies which have not repealed their cruel and despotic laws, restraining the master's power of voluntary manumission. Taxes continue to be imposed on acts of enfranchisement, by the mere authority of the Governor and Court of Policy, to an enormous extent. It appears from recent returns to Parliament, that even 1000, and 1100 guilders have been charged for a single manumission, and 3000 guilders for the manumission of a mother and two children. And the Governor, in his official letter accompanying the returns, appears to approve of these cruel restraints on a species of beneficence which a humane and wise legislation would most anxiously encourage. Many a Slave doubtless finds his tax to be the only obstacle to his freedom, and cannot but feel disaffection towards a government which thus stands between him and the bounty of his master.

4. The constituted guardians of the slave population of Demerara, are the Governor and the two Fiscals. It is to them that the law commits the delicate and important task of interfering between the master and the slave, and of protecting

\* The very fertility of the soil in Demerara tends to aggravate the misery of the Slave. The labour extracted from him

turns to better account than in the other colonies, and is therefore more unsparingly required.

the latter from the harshness or violence of the former. But will it be believed that these important functionaries are themselves large slave-owners? The very men to whose sympathies the comfort and happiness of the slave population in this extensive colony are entrusted, are rendered liable by this circumstance to have their sympathies engaged against the slaves. Their feelings and interests will be apt to be in unison rather with those of the masters than of the slaves whom it is their office to protect. This is remarkably exemplified in the case of a late fiscal of this same colony.

In November 1815, this gentleman, then acting as the fiscal or criminal judge of the colony, took it upon him to publish in the Gazette of Demerara a letter, containing, among many other things equally objectionable, the following sentiments: "I will venture to state it as my humble opinion, that the authority of the master over his Negroes, being constantly employed in minute details, and being in its nature prompt and of hourly application, *is not to be encumbered with official formalities.* The sudden exercise of it is indispensably necessary to keep them to obedience and their duty." "It is a power to be exercised by the proprietor as *sole* chief and magistrate." "It would become entirely impracticable to check and restrain the disorders which would ripen into serious evils, if the masters were not armed with a powerful coercive force *suddenly to apply the remedy.* His power cannot without danger be brought into doubt or discussion: it should never be opposed or thwarted by any intermediate authority." This Fiscal goes on to deprecate, in the strongest terms, the interference of public functionaries between master and slave, and intimates that the honour of the planters is a sufficient security for the well-being of the Slaves.

And who is it that thus writes? The fiscal the criminal judge of

the colony; the very man to whom the protection of the Slaves from domestic oppression is officially committed by his Majesty. But if the criminal judge himself, the official guardian of the Slaves, ventures, openly and in the hearing of the community at large thus to express his sentiments, what may we reasonably expect to be the views and feelings of the mass of those whom he addresses? And would it be surprising if the Slaves of Demerara, thus avowedly abandoned by their legal protector to those who could tolerate the scenes described by Dr. Pinckard, should be goaded to insubordination and revolt?

Whether this Fiscal was himself a planter, we know not: we believe he was. But if he was not, he had obviously still less temptation than he would have had in that case, thus to abandon the proper objects of his appointment. But, whatever he was, we know that the present Fiscals, as well as the Governor, are planters, the proprietors of scores or hundreds of Slaves, whom they may possibly be led to overwork or unduly to punish. What an additional motive must they in this case be apt to feel in favour of the master and against the complaining slave? The Governor and the two Fiscals—the very individuals, we repeat it, on whose sympathy depend the happiness and comfort of the whole slave population in that colony—are at this moment, and have been for some time past, considerable holders of Slaves.

Now, without pretending to say that this circumstance has actually been productive of disastrous consequences to the Slaves, every man who is acquainted with human nature would be prepared to expect that it might exercise an injurious influence on their condition. It has been no unfrequent occurrence of late years in Demerara that gangs of Negroes have thought it necessary to repair to the Fiscal to complain of the exactions or privations they

were enduring from their owners or managers. To such complaints it is most unquestionably the duty of the Fiscal to lend a patient and willing ear. He should be ready at least to sooth the irritation and discontent, arising even from imagined wrongs, instead of aggravating them by a stern and repulsive reception. In many cases, however, this course, we are assured, has not been pursued. The complaints have frequently been pronounced to be unfounded, and the conduct of the complainants has been condemned as contumacious. Redress has been refused; the persons deemed the ringleaders have been severely cart-whipped by an order of the judge; and the whole have been sent back, as offenders, to abide the pleasure of their exasperated superintendant. Even if a patient investigation should have shewn their complaints to have been unfounded, such a procedure as this would be altogether unjustifiable. To persons so completely subjected to the arbitrary power of their owners, or managers, the door, instead of being thus barred against them, should be widely opened by the constituted authorities to the communication of their grievances. Such a course affords to the Slaves their only hope of defence from the abuse of the tremendous power in question; and if that hope be cut off, what remains for them but bitter heart-gnawings, and desperate resolutions of vengeance. We have even been assured that the gangs of some of the very estates which have been implicated in the recent disturbances, are of the number of those who, during the last three years, have thus complained and have thus been dealt with.

These facts are stated on what appears to be adequate authority. But as the point is of no small importance, we trust that Government will, without delay, call for the records of the proceedings of the Colonial Fiscals in their capacity of guardians and protectors of the Slaves, for the last ten years, in

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order that it may be seen what have been during that time the mutual complaints of masters and slaves, and how those complaints have been redressed or punished.

Now, if the above be a faithful representation of the harsh peculiarities of the Demerara system of bondage, shall we affect surprise, as if some strange occurrence had taken place, at hearing of insubordination, or even of insurrection, among the Slaves? The surprise rather is, that human endurance should be capable of sustaining such a state without convulsive efforts of a far more disastrous and sanguinary character than any which have yet occurred. And when tumult and disorder, and especially when petty plantation brawls take place, we are surely not driven, after all that is stated above, to explore the causes of them in the speeches and pamphlets of Abolitionists, or in the incendiary discourses of Missionaries. Indeed, it ought to be known, that insurrections, so called, and alarms of insurrection have been frequent in Demerara, although it has not always suited the views of the colonists either to shed so much Negro blood, in order to quell them, or to excite so loud a clamour in England respecting them, as they have done on the present occasion. But the field of observation which this remark opens is too wide to be now entered upon. the subject will be resumed in our next paper.

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*To the Editor of the Christian Observer.*

IN Bishop Burnet's "History of his Own Times" occurs the following passage, on the origin of some of our venerable societies. I transcribe it for insertion in the Christian Observer, thinking it may prove interesting to your readers. J. J.

"In King James's reign the fear of Popery was so strong, as well as just, that many in and about London began to meet often together, both

for devotion and for their further instruction. Things of that kind had been formerly practised only among the Puritans and Dissenters : but these were of the Church, and came to their minister to be assisted with forms of prayer and other directions. They were chiefly conducted by Dr. Beveridge and Dr. Horneck. Some disliked this, and were afraid it might be the original of new factions and parties ; but wiser and better men thought it was not fit, nor decent, to check a spirit of devotion at such a time. It might have given scandal, and it seemed a discouraging of piety, and might be a mean to drive well-meaning persons over to the Dissenters. After the Revolution these societies grew more numerous ; and for a greater encouragement to devotion, they got such collections to be made as maintained many clergymen to read prayers in so many places, and at so many different hours, that devout persons might have that comfort at every hour of the day. There were constant sacraments every Lord's day in many churches. There were both great numbers and greater appearances of devotion at prayers and sacraments, than had been observed in the memory of man. These societies resolved to inform the magistrates of swearers, drunkards, profaners of the Lord's day, and of lewd houses ; and they threw in the part of the fine given by law to informers into a stock of charity. From this they were called Societies of Reformation. Some good magistrates encouraged them ; but others treated them roughly. As soon as Queen Mary heard of this, she did, by her letters and proclamations, encourage these good designs, which were afterwards prosecuted by the late king.

"Other societies set themselves to raise charity-schools, for teaching poor children, for clothing them, and binding them out to trades. Many Books were printed and sent over the nation by them to be freely distributed. These were called So-

cieties for propagating Christian Knowledge. By this means some thousands of children are now well educated and carefully looked after. In many places of the nation, the clergy met often together, to confer about matters of learning, and they got libraries to be formed for their common use. At last a corporation was created by the late king, for propagating the Gospel among infidels, for settling schools in our plantations, for furnishing the clergy that were sent thither, and for sending missionaries among such of our plantations as were not able to provide pastors for themselves. It was a glorious conclusion of a reign that was begun with preserving our religion, thus to create a corporation for propagating it to the remoter parts of the earth, and among infidels. There were very liberal subscriptions made to it by many of the bishops and clergy, who set about it with great care and zeal. Upon the Queen (Anne)'s accession to the crown, they had all possible assurances of her favour and protection, of which, upon every application, they received very eminent marks."

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*To the Editor of the Christian Observer.*

As you do not seem averse to spare an occasional column for discussing the merits and tendencies of that class of publications which, under the title of Religious Novels, are now becoming so numerous, I am induced to offer a few cursory remarks on the subject.

For the sake of perspicuity I shall first consider the *lawfulness*, and secondly the *expediency*, of such compositions.

With regard to the former of these points, there is but one ground, so far as I can see, on which religious novels, *in the abstract*, can be deemed unlawful ; and that is, their representing things as really existing and occurring which never did exist or occur. Now I do not apprehend that this objection falls with more

weight upon a tale than upon a fable or a parable. They are all of the same nature, or rather merely different stages and modifications of the same thing; the parable is only an extended fable, the tale an expanded parable; whilst fiction enters proportionably as much into the one as into the other. Therefore, till it be shown that fiction in a parable has nothing in common with fiction in a tale; or, this being granted, that the employment of fiction, adopted again and again by Divine Wisdom in the Sacred Scriptures, cannot be allowed in a disciple of Christ; it does not appear why works of this description, simply as such, should, with one unexcepting sweep, be banished from Christian society. I am aware that other objections have been urged. They however, when closely examined, will be found to refer, not to the nature, but to the execution of this kind of composition; and, supposing them to be just, they prove only that religious novels may be injudiciously, or even reprehensibly written; a misfortune common to every production from a human pen.

But it is not sufficient to establish the mere lawfulness of such works; we must proceed to consider their actual expediency; and to do this the more correctly, let us glance at man as an intellectual being. It is, says the Roman moralist, the peculiar characteristic of man to be always desiring to see, to hear, and to learn something new. He has mental faculties, and these are ever requiring objects on which to exercise their powers. But amongst the vast body of mankind there are few who have the means, the talent, the inclination, and the industry to find those objects in the cultivation of abstract science. To the generality of persons such subjects are dry and uninteresting. Their intellectual employments are to form the recreation of their leisure, not the business of their life; and, seeking not so much for knowledge as amusement, they are naturally most

attracted by what affects the passions or strikes the imagination. Hence arises that fondness for narrative, real or fictitious, in prose or in verse, which is found in every age, and in every land. There is not a single nation upon earth, the mental powers of which have been called into any degree of activity, that does not possess its popular local tales. This fact proves, at once, that, while man remains the being he is, and has been from the earliest records of his manners and character, narrative, by the generality of the species, will ever be preferred to didactic composition. the latter (to revert to our own times and country) must be more or less argumentative. Now works of argument require mental exertion to be understood, and therefore are little heeded, and can have little influence amongst the numerous classes who are too young, too ignorant, or too indolent to bestow that exertion: whereas works of narrative speak in language intelligible to all, the language of fact: they are consequently read every where and by every body, in the nursery and in the library, in the kitchen and the parlour, in the city and the village. Here then is a most effective and a most extensive means of influencing the minds of a whole population: and how has it hitherto been employed? It has been employed in transforming active benevolence into morbid sensibility, and genuine feeling into sickly sentimentalism; in heroising some vices, and palliating almost all; in disseminating infidelity, and perverting Christianity: in a word, through this medium, sophistry, baneful excitement, and the fascinations of adventure have (with some exceptions, but they are indeed only exceptions,) been combined to enlist our sympathies on the side of iniquity, and to destroy every principal of scriptural religion and sound morality. If this be a true statement, (and the nearest circulating library will show it to be so,) surely it behoves every

well-wisher to the spiritual interests of the community, to consider how a remedy may best be provided. For my own part, I can discover no method so feasible in itself, and so likely to succeed, as to turn the battery upon the cause which it has thus far been supporting,—to oppose religious to irreligious novels. Could we so far change popular taste, that argument and precept should henceforth wear the attractions of incident, then indeed we should have little to fear from the seductions of the novelist; but for the present we must be content to adopt such measures as, if not the very best in themselves, are yet the best we are able to employ. Let it be granted that such works, even when dictated by the spirit of true piety, must

address themselves chiefly to the feelings, and can have but little direct dealing with the understanding: still there is a great point secured: the passions and the imagination are won, or at least inclined to the right side; and this is no trifling matter in the case of a being who is oftener led by the impulses of the heart than by the reasonings of the head. And let it further be remembered, that, whatever advantage Christianity may hence derive, be it small, or be it great, it is so much clear gain, obtained not from neutral ground, but from one of the most powerful resources that a crafty adversary has been able to devise, and wicked men to employ.

Λογοφιλοι.

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### Review of New Publications.

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*A Charge delivered to the Clergy of the Diocese of Limerick, at the Primary Visitation in the Cathedral Church of Saint Mary, on Thursday the 19th of June, 1823.*  
By JOHN JEBB, D. D. Bishop of Limerick, Ardfert, and Aghadoe.  
Dublin: Milliken. London: Cadell. 1823. pp. 56.

IT is one of the advantages of the government of the church by bishops, that their visitations in their respective dioceses give them the opportunity of comparing the state of the clergy and of their different parishes together, and of deducing from such comparison the lessons of enlarged and liberal experience. The minister of a parish, it has been well observed, is in some measure and insulated being: his view is confined to the flock over which he presides; and his habits of mind will naturally accommodate themselves to the sphere of his vision. The bishop, on the contrary, from the official documents which are furnished to him by the archdeacons

and rural deans, is enabled to take a more extensive range of observation; and consequently to point out defects as well as to suggest improvements. "In the course of his official life, he is able to watch, with a most observant eye, the changes of society, the fluctuations of religious opinion, the tendencies of human passions. In a word, as his name (ἐπισκοπος) imports, he is an inspector: and it is his duty to visit, for the purpose of inspection, every part of his diocese, at least once in three years." The result of the experience thus acquired, it is customary to exhibit to the clergy in episcopal charges, containing instruction, exhortation, or admonition, adapted to the varying exigencies of the times. Many such charges, not more admirable for the important counsels and cautions which they communicate, than for the impressive language in which they have been conveyed, it has been our happiness to notice in the course of our critical labours.

The Right Reverend prelate, whose

primary charge we have now to introduce to our readers, is not unknown by name to many of them. In our Number for May 1813, we gave a copious analysis of his elegant, interesting, and faithful "Sermons;" and, in that for December 1821, we offered another of his "Sacred Literature;" the repeated examination of which,—though we may not go to the *full* length of his hypothesis,—confirms us in the opinion we then delivered, that it is indeed an "accession to the sacred literature of the country." We have now to notice Bishop Jebb's primary charge to the clergy of the diocese of Limerick; of which it is but just to say, that it is characterized by the same earnestness and affection, blended with a deep sense of the high responsibility of the sacred office, which mark the ordination and visitation sermons in his first published volume.

After a suitable introduction, adverting to the peculiar state of the church in the district under his episcopal care, his lordship proceeds to call the attention of his clergy to the nature of their appropriate employments, to the careful instruction of their flocks, residence upon their cures, and the question of allowable clerical recreation. To each of these topics, we shall now invite the consideration of our readers.

On the subject of *clerical employments*, the Bishop reminds himself and his clergy, as the foundation of all his subsequent observations, that they are "to cultivate the spirit of the Christian priesthood," as developed in the solemn and awakening language of our ordination services; which is "a spirit of prayer, a spirit of devotedness to God, a spirit of deadness to the world, a spirit of zeal for the salvation of immortal souls." With the view of keeping alive this sacred spirit, he recommends the periodical study of the offices for the ordering of deacons and priests; "a study, from which" (it is truly remarked) "the most aged and

experienced minister has much to learn; and by which the most youthful may soon grow wiser than his teachers." For the use of those who thus review their ordination vows, (and what true Christian pastor does not review them?) Bishop Jebb further recommends a work, which the pressure of other articles has prevented us from introducing to the notice of our clerical readers; we mean, Mr. Brewster's "Practical Reflections on the Ordination Services," &c. (London, 1817, 8vo.) From repeated and familiar acquaintance with this devout and valuable work, we can cordially coincide in the Bishop's opinion, that "clergymen of all ages will find this a most useful manual."

Where the spirit of the Christian ministry is properly imbibed, there will be little need of exhortation in the first great division of professional employment; namely, "in reading of the holy Scriptures, and in such studies as help to the knowledge of the same." (Ordination Service.) On this subject we are tempted to transcribe the following passage.

"The clergyman whose heart is in his calling will indeed be habitually mindful, what a solemn vow, promise, and profession he has made, to be diligent in these things, and, for them, 'to forsake the study of the world and the flesh.' But his promise, if we may so speak, will be absorbed in the performance of it. He will be studious of God's word, because, therein is his delight: he will give himself to sacred letters, because he finds them a source of inexhaustible enjoyment. This is not the vision of a heated fancy: it is a plain and sober fact, which thousands have realized, and will realize in their studies; and which a late distinguished prelate has so beautifully recorded and described from his own experience, that I cannot withhold the testimony. 'The employment,' says Bishop Horne, speaking of his labours on the Book of Psalms, 'detached him from the bustle and hurry of life, the din of politics, and the noise of folly: vanity and vexation flew away for a season; care and

disquietude came not near his dwelling. He arose, fresh as the morning, to his task; the silence of the night invited him to pursue it; and he can truly say, that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent in those meditations on the songs of Zion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for, when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet." pp. 6—8.

This extract reminds us of a striking passage in one of Archbishop Secker's charges to his clergy. "A point of great importance to clergymen" (he remarks) "is, that *they be studious*. This will keep your money from being spent unwisely; and likewise your time from being thrown away hurtfully or unprofitably, or hanging heavily on your hands. It will procure you reverence too, as persons of knowledge; whereas the idle will, even by the ignorant, be thought deficient. And, which is the main thing, this alone will enable you to understand the business of your station, and to perform it well. But then you must apply to such things chiefly, as will fit you most to answer the great end of your employment; and *determine with St. Paul to know nothing, comparatively speaking, among your people, save Jesus Christ and Him crucified*. (1 Cor. ii. 2.) The concern of a parish minister is, to make the lowest of his congregation apprehend the doctrine of salvation by repentance, faith, and obedience; and to labour, that, when they know the way of life, they may walk in it. If he doth not these things for them, he doth nothing; and it requires much consideration to find out the proper methods of doing them, and much pains and patience to try one after another."—

(Seeker's Charges; Works, vol. V. p. 465.)

In directing his clergy to the proper objects of study, Bishop Jebb refers them to the two great departments comprized in the study of divinity; namely the *critical* and the *practical*. Under the former branch he includes whatever relates to the grammatical, historical, and doctrinal interpretation of Scripture;—the evidences also of our holy faith; the controversies which from time to time have agitated the church; in short, all those branches of Christian theology, in which the intellect is principally engaged. Under the latter or practical department, are comprehended the *devotional study of the sacred Scriptures*, together with the moral and spiritual writings of good men, and particularly the lives of those who were distinguished in their generation, as lights and examples of the Christian world;—in brief, all that reading which is primarily addressed to the affections, and which is most advantageously pursued in the retirement of the closet. It will be obvious that the preceding classification of the subjects of clerical study is *not* scientific; neither indeed does it pretend to be so.

"Scientific arrangement" (it is truly observed) "may be carried too far; and it is lamentable, when the weightier concerns of religion are sacrificed to the rage for systematizing. Long habituated, and cordially attached, to *homespun* divinity, I do not scruple to say, that, for the sound and manly institution of a theological student, *any* classification of *any one* of our great, standard, Church-of-England divines, is, in my judgment, far preferable to *that* classification, of German origin, which a divinity professor of great name, and, doubtless, of considerable attainments, has attempted (with what success I cannot pronounce) to naturalize amongst us. The professor in question was by no means happy, either in the matter, or the manner, of his animadversions on the list of books recommended by the truly learned Bishop Cleaver, to the younger clergy. And I regret to ob-

serve, that the first division in the arrangement of that exemplary prelate, has been *wholly omitted*, in the more elaborate distribution of Bishop Marsh,—the important topic of 'PRACTICAL AND PASTORAL DUTIES.'—*Note*, pp. 9, 10.

Similar objections to Bishop Marsh's system have been strongly urged in an unpublished work of that truly devout and learned prelate, the Bishop of St. David's, a copy of which now lies before us. His lordship justly objects to Bishop Marsh's plan, that it "appears calculated to mislead the younger clergy, by confounding the order of their studies, and withdrawing their attention from what ought to be the first and last object of their ministry." "The knowledge of Christ," says Bishop Burgess, "and of the means of man's salvation, should be the governing principles in Christian theology." We recommend our clerical readers to refer to a notice of the Bishop of St. David's work, which appeared in our volume for 1822, p. 135. The work not having been printed for sale, but only "distributed as presents to a few friends," and being mainly on another subject—namely, Bishop Cleaver's edition of the Lacedæmonian Decree against Timotheus—may not have fallen under the notice of Bishop Jebb; and if so, the concurrence of this two-fold reprehension of Bishop Marsh's system, is a double proof, if proof be wanting, of its radical unsoundness.

The list of books recommended by his lordship is necessarily short; but it contains some of the most useful and instructive works that can be put into the hands of the younger clergy. In the *critical* department, we were gratified to observe Mr. Horne's valuable "Introduction to the Critical Study of the Scriptures,"—"a work," says Bishop Jebb, "which in itself comprises a body of critical theology, and which introduces the reader to the best sources of information." Respecting the *ministerial charac-*

*ter and duties*, the admirable and well-known (at least by Oxford men) collection of tracts, from the Clarendon Press, edited by the late Bishop Randolph, in 1807,\* under the title of "The Clergyman's Instructor," is very justly characterized as a volume "which ought always to be in the possession, and often in the hands, of every parish minister." From repeated consultation of this volume, we are enabled fully to acquiesce in Bishop Jebb's opinion, that "he who studies it with care, can never be at a loss how he ought to live, and how to teach: and he who brings his affections to the study, can scarcely fail both to teach and to live as he ought." On the subject of practical reading, the holy Scriptures, above all other books, are to be read, as Bishop Burnet expresses himself, "with a view to practice, to raise devotion, to increase piety, and to give good thoughts." To these the Bishop would add such works as Lucas's Practical Christianity, and Treatise on Happiness, Scougal's Works, Worthington on Self-Resignation, Charles Howe's Meditations, John Smith (of Cambridge)'s Select Discourses, and Kempis on the Imitation of Christ. Lest our readers should be surprised at the omission of some of those excellent practical writings which have been given to the public in our times, we think it necessary to remind them of Bishop Jebb's declaration, above quoted, that he is an "admirer of *homespun divinity*;" and the works just mentioned, certainly include some excellent publications of former ages. And as the lives of good men are an invaluable portion of the clergyman's library, Bishop Jebb particularly recommends Burnet's Lives of Bishop Bedell and Sir

\* This volume contains Herbert's Country Parson, Bishop Taylor's Rules and Advices to his Clergy, Bishop Burnet's Pastoral Care, Bishop Sprat's Discourse to his Clergy, Bishop Bull's Companion for Candidates for Holy Orders, Bishop Gibson's Directions to the Clergy of the Diocese of London, Archbishop Hort's Instructions to the Clergy of the Diocese of Tuam, and Dr. John Stearne's Tractatus de Visitatione Infirmorum.

Matthew Hale, with his incomparable sermon on the death of Robert Boyle; Dr. Wordsworth's Ecclesiastical Biography; and especially Isaac Walton's well-known and instructive Lives of Dr. Donne, Sir Henry Wotton, the venerable Richard Hooker, George Herbert, and Bishop Saunderson.

Among various considerations, which the Bishop of Limerick presses upon his clergy,—particularly the younger portion of them,—as motives to induce them to cultivate professional studies, is one which cannot be too often or too prominently brought forward; namely, That the course of studies, marked out for undergraduates in the universities, (excellent indeed as a *preparatory* course,) is still *only* a preparation; and that their professional education can scarcely be said to have commenced till the period of their taking holy orders.\* Consequently, with

\* We have frequently had occasion to notice and to lament this grievous deficiency in the practical arrangements of our church. Scores and hundreds of young men leave our universities almost as little qualified for the duties of the pastoral office as for the medical, or military, or legal profession. Never will the Church of England become what we earnestly wish to behold her, till there shall be an intervening course of theological instruction between the academical and the episcopal examination room: or at least till a course of professional study, and an initiation into pastoral duties shall be made, under whatever plan, a necessary part of a clergyman's education. In no church is the defect so glaring as in our own. Dissenting communities have their divinity institutions. In the Church of Scotland, the academical degree is only a subordinate preparation; the candidate not receiving a nomination to a pastoral cure till, after a lengthened probation, he has proved himself duly qualified for the clerical office. In the United States of America also, among various denominations of Christians, theological institutions are *superadded* to academical—neither being intended to supersede the other. In the General Theological Seminary recently formed at New York, for the Episcopal Church in the United States, the whole course of study is professional; and no candidate is eligible who does not come prepared either as a respectable literate, or with a college diploma. To render the system complete, and to afford to episcopalian students an opportunity of prosecuting their academical pursuits, and taking their degree, without resorting, as has hitherto been necessary, to colleges unconnected with, and often opposed to, their principles and feelings, an attempt is now in pro-

gress, and with the employment of the first few years of their ministry, it must principally rest, whether, through the remainder of their lives, they shall be an ornament or a disgrace to their sacred profession.

"The obstacles in their way," continues his lordship, "I grant, and I deplore, are many, and hard to be surmounted. But they are by no means *insurmountable*; and, in the cause which we have espoused, nothing short of impossibility should damp our ardour. The want of pecuniary resources, and the consequent want of books, are often most severely felt; but, even here, much may be effected, by zeal, and by exact economy. They who cannot buy books may often borrow them; and they, again, who cannot borrow, may, at length, contrive to buy. Were a young clergyman of scanty means to ask me,—'How shall I procure books?' I would reply,—'Determine, from the outset, that, next to food and raiment, (the simplest food, and least expensive raiment,) you will devote your stipend to the purchase of divinity.' The result would, in a few years, astonish those who may be induced to adopt this hint; and I can, in some measure, speak from my own experience in this matter. But, let not any say, that, for want of books they cannot study. There is not any clergyman, who may not procure a Bible, and some one Commentary; a Greek Testament, and some one Lexicon; a Book of Common Prayer, and some one approved ritualist. And, with this scanty apparatus, I am bold to say, a diligent and pious clergyman may become no despicable theologian: able to instruct his flock in the sincere word of the Gospel; able also, whenever occasion shall arise, to give a sound and reasonable answer for the faith that is in him. I shall conclude this topic.

gress for establishing an episcopal college at Hartford, in Connecticut, and subscriptions are earnestly solicited in this country to assist the object. We shall not enlarge upon the nature or importance of the plan at present, as we intend to lay before our readers some details, both of this intended institution and of the General Seminary, in another part of the present, or in a future, Number. We must not, however, omit to state, that subscriptions for the object will be received in London, by Messrs. Rivingtons, St. Paul's Church-yard; and by the Rev. Dr. Gaskin, at Stoke Newington.

with one advice to all, but especially to the younger clergy :—*nulla dies sine linea* : let no day pass, in which you shall not study some portion of the Scriptures.

"But, in the life of a Christian minister, the best study, the study even of the *best of Books*, must be viewed rather as the means, than as the end. Abstractedly considered, it is, indeed, an invaluable end, to be pursued for its own sake, and which, in a modified sense, will become its own 'exceeding great reward.' But, ministerially considered, it is ancillary to a course of active duties : and, if pursued without reference to that course, study may be a very pleasing self-indulgence, but it ceases to be an appropriate clerical employment. As individual Christians, we may and should read for our private edification ; but, as pastors of the flock of Christ, we must read for this additional purpose, that we might be qualified to instruct and edify others." pp. 15—18.

While reading this passage, we were struck with a resemblance between some parts of it and one of Massillon's celebrated "Discours Synodaux," which treats on study and knowledge. We are tempted to transcribe a short extract from it. "But," says this ornament of the Gallican Church, "But many of the clergy are, you say, possessed of such small revenues, that they are not in a situation to purchase all the books necessary for the acquisition of such knowledge. Alas ! did they love, and were they desirous of books, did they feel a real want of them, they would not find it so difficult to acquire them. And besides, are so many books requisite to acquaint a clergyman with the nature of his duty ? It is not the number that is wanted ; those which are indispensable are reduced to a few. The previous requisites are, a love of study ; a desire of becoming useful to our parish ; a conviction of the necessity of deriving from prayer that knowledge which study does not afford, of being impressed with a desire of salvation, and of applying all the means of evangelical wisdom, to inspire our flocks with a love of their

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duty, in order that they may, the more easily, be induced to practise it. In a word, it is a sincere desire to fulfil our ministry." (Massillon's Charges, translated by the Rev. Theoph. St. John, p. 222.)

But to return to the Bishop of Limerick :

The second topic of his lordship's Charge to his clergy is, the careful instruction of their flocks *indirectly*, through the instrumentality of others—that is, by means of licensed schools,—and *directly*, by their own assiduous exertions, in the catechetical institution of youth, the due administration of the Common prayer and Sacraments, the public delivery of sermons from the pulpit, and "private monitions to the sick as well as to the whole." Of these subjects, the Bishop selects the first two for consideration ; and in the discussion of these, though several of his lordship's remarks are necessarily *local*, and therefore comparatively less interesting to the majority of our readers, yet the others are equally applicable on this as on the other side of the channel.

The catechetical institution of youth has ever formed an important topic in episcopal charges, and with good reason ; for in exact proportion as catechising has been practised or neglected, in the same proportion have the public faith and morals been seen to flourish or decline.

"In the earlier ages of the church, catechetical schools were established in the great cities of the empire; over which men of the profoundest learning, and most brilliant talents, felt themselves honoured, when they were called to preside : while each particular church had its catechists ; and the catechumens formed a regular and ascertained class or division of every congregation. And it is not too much to say that, next to an established liturgy, and beyond all prescribed confessions of faith, the single ordinance of catechetical institution has, under Providence, been the great stay and support, throughout Christendom, of orthodox unwavering catholicity."—pp. 20, 21.

The next branch of public instruction is the right and due administration of the common prayer and sacraments. On this topic, we shall present our readers with a longer passage. Most truly is it observed, that

"A more important subject, or more intimately connected with the religious improvement of a Christian people, can scarcely be imagined. And we accordingly find that it was weighed with deep and serious thought, both by the framers of our Liturgy, and by the rulers of the land. In various offices of our church, the proper performance of these duties is dwelt upon as matter both of prayer and admonition; and in more than one legislative enactment it is enjoined and enforced with great solemnity. But, in truth, it is founded on principles antecedent to all liturgies and laws, on the common feeling too, and general consent of mankind, that the worship and adoration of Almighty God should be conducted soberly, gravely, and affectionately, in a manner suitable at once to the wants of those who pray, and of the majesty of Him who is addressed in prayer. In order to the effectuation of this purpose in our church, it is indispensable, that the system, the order, and the spirit of our Liturgy be known and appreciated by those who serve and minister at the altar. And it is matter of painful regret not wholly unmingled with surprise, that, in the education of ministers for our communion, very inadequate provision is made for acquainting them with the history, the grounds, the reasons of our Common Prayer, and for training them to a just and impressive manner of performing the noblest liturgical services, at present, or, I verily believe, at any former period, extant in the Christian world. It is most desirable, that this deficiency should be supplied, by some mutual understanding between the bishops and the university of Ireland; and it may not be unreasonable to hope, that, through their joint exertions, a great and lasting improvement may be effected. In the mean while, and for the information of those who may present themselves as candidates for holy orders within this diocese, I think it right to give this public notice, that I will make very special inquiry into their knowledge, both historical and critical, of the offices, the rites, and ceremonies of our church; and into their capacity

for reading those offices, and administering those rites and ceremonies, as they ought to be read and administered. And, whatever may be their qualifications in other respects, those who are deficient in this knowledge, and especially those who are not qualified to perform Divine service in a clear, devout, and edifying manner, shall never be ordained by me." pp. 24—26.

In order to attain this "clear, devout, and edifying manner," Bishop Jebb recommends that candidates for orders, and the younger part of the clergy, should occasionally submit their reading of the Liturgy to those who are more experienced than themselves, with a view to the correction of any improper habits which they may have contracted; and to study some approved treatise on the art of reading. A regulation similar to that here recommended has, for some time, been acted upon in an institution above mentioned, the General Theological Seminary of the Protestant Episcopal Church in the United States of America. Among the professorships attached to that "school of the prophets," is one of "pastoral theology and pulpit eloquence," the functions of which were discharged by the Right Rev. Bishop Hobart, of New York, until ill health (the result of the multiplied and arduous labours of an American episcopate) compelled him to visit this country for his recovery. From the official report laid before the last triennial convention of the Episcopal Church in the American Union, held at Philadelphia, in the month of May, 1823, it appears that the students in that seminary attended Bishop Hobart one day in every week during the session; namely, from November to June; when they were engaged for several hours, in recitation, and in the delivery of sermons, and, on certain days, *in reading the Service of the Church, as a devotional exercise*. Two, and frequently three, sermons have been delivered by the students, in rotation, each day; which, as well as the performance of the service,

were subject to the Right Reverend professor's critical remarks ; and some of the students, it appears, also furnished outlines of sermons, as an additional exercise. They likewise went through a short course of instruction on the qualifications and duties of the clerical office. Already, we are assured, the most beneficial effects have resulted to the American Episcopal Church from this practice ; which we notice in the hope of inviting to the subject the attention of some of those gentlemen who hold the important and responsible office of divinity tutors in the different colleges of our universities. Ordinarily, so short a time elapses between the taking of the first degree, and the receiving of deacon's orders, that candidates for the sacred office have too much to occupy their attention, in preparing for the requisite examinations, to be able to spare much time for the private reading of the Liturgy aloud, as a devotional exercise, with the view of preparing themselves for their future performance of Divine Service in public. In some colleges, indeed, there are prizes for declamation ; and if the reading of our Liturgy were made the subject of attention, it might be a means of producing hereafter a more uniform and impressive manner of conducting Divine Service. In offering these observations, however, we must be allowed to guard the student (as Bishop Jebb also does) against all elaborate emphasis, all departure from a natural and easy manner : in short, against all affectation of fine reading, which is far more offensive to good taste and right feeling, than any fault compatible with simplicity and nature. Most truly has Burnet remarked, that a clergyman " must bring his mind to an inward and feeling sense of those things which are prayed for in our offices : *that* will make him pronounce them with an equal measure of gravity and affection, and with a due slowness and emphasis."

" A deep sense of the things prayed for, a true recollection and attention of spirit, and a holy earnestness of soul, will give a composure to the looks, and a weight to the pronunciation, that will be tempered between affectation on the one hand, and levity on the other."

On the third subject mentioned in our analysis of the Charge, namely, the *residence* of the clergy upon their respective cures, Bishop Jebb's remarks are necessarily local. They are, however, practically among the most important part of his Charge ; and most happy are we to learn that his lordship intends to enforce this first of pastoral duties.

The last topic of the Charge, which indeed is a very important one, is that of *allowable recreations*. On this subject we extracted some very important observations from the Bishop of Gloucester's last Charge, in our Number for October, 1822, (pp. 662—664.) The remarks of Bishop Jebb, though primarily offered to the clergy of his own diocese, are of universal concern to the clergy of both islands.

" Constituted," he says, " as our nature is, it is necessary, that, when fatigued and exhausted by exertions bodily and mental, we should recruit ourselves by some innocent amusement. But the choice of recreation is a far more important matter than the world is commonly aware of; and, in the first place, on this account, that our chosen amusements serve at once to indicate, and to confirm, the dispositions and character of the man. In what is commonly called the business of life, we are, to a considerable degree, involuntary agents ; our occupations are determined for us ; and if we would succeed in our various professions, those occupations we must sedulously pursue. But recreations are purely matter of choice ; in this particular, we are entirely at our own disposal ; and whoever wishes to estimate the temper and turn of the mind of any individual, will do well to inquire not how he passes his hours of business, but how he spends his intervals of leisure. This important principle, clergymen, above all

others, ought to have habitually in view : and this matter will, perhaps, afford a good criterion by which they may judge of their moral and spiritual state. For, if their chosen amusements be, on the one hand, coarse and boisterous, or, on the other, frivolous and trifling, they will have but too much reason to suspect themselves, and to scrutinize narrowly the thoughts, the intents, and the desires, of their own minds and hearts.

"Respecting the amusements of clergymen, our church, in the forty-second Irish Canon, lays down a rule, very distinct and important in itself ; and which contains within it express provision for a yet more extended application of its principle. By this canon it is enjoined upon all ecclesiastical persons, that they 'shall not spend their time idly by day or by night ; nor shall give themselves to playing at dice, cards, or tables, or any other game unbecoming their functions ; always doing things which shall appertain to honesty, and endeavouring to profit the church of God ;—having always in mind that they ought to excel others in purity of life, and should be examples to the people to live well and Christianly.' Now, this part of the canon, being founded on reasons of immutable morality, is, therefore, of perpetual obligation ; and it is my hope and my desire, that the clergy of this diocese may conform themselves not merely to the letter, but to the spirit, of it ; and that, not for wrath, but for conscience sake." pp. 50—52.

Very similar to the Irish Canon above quoted, is the seventy-fifth canon of the English Church,\* to

\* The following is the canon above alluded to :—"75. *Sober Conversation required in Ministers.*"

"No ecclesiastical persons shall, at any time, other than for their honest necessities, resort to any tavern or ale-houses ; neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, *spending their time idly by day or by night, playing at dice, cards, or tables, or any other unlawful games ; but at all times convenient they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise always doing the things which shall appertain to honesty, and endeavouring to profit the church of God ; having always in mind that they ought to excel all others in purity of life, and should be examples to the people to live well and Christianly, under pain of ecclesias-*

which the preceding observations are equally applicable. The Bishop of Limerick thus continues :

"To speak my sentiments plainly, (for in all my intercourse with you, I shall be plain and simple,) I do not see how a clergyman, consistently with the sacredness and separation of his character and office, consistently with the edification of the flock committed to his charge, or consistently with the vows which he has made at his ordination, can pursue the sports of the mountain or the field ; can resort to the race-ground or the theatre ; can be found at the card-table, or in the ball-room. In avowing these sentiments, I avow the sentiments, which, from the earliest ages of the church, have been maintained alike by the old catholic bishops and fathers, and by the most distinguished and illustrious churchmen of modern times. In these sentiments I have lived ; in these sentiments I hope to die ; and, at the close of life, it will be to me a crown of rejoicing, if, through my humble instrumentality, any of you, my reverend brethren, shall be induced to become like-minded ; and to consider, even in their most unguarded hours, what gravity and recollectedness, are, at all times, and in all places, demanded of our sacred order. pp. 52, 53.

The preceding extracts strongly remind us of an eloquent and energetic passage in one of Massillon's "Discours Synodaux," between whose sentiments and those of Bishop Jebb, we have already had occasion to notice a striking coincidence. In proposing the reflection that the "very relaxations" of the clergy "are to be such as to give no offence," Massillon observes ;—

"That both the body and the

tical censures, to be inflicted with severity according to the quality of their offences."

The Anglo-American Church also has adopted a canon against "indulging in those worldly pleasures which may tend to withdraw the affections from spiritual things." Some individual diocesan conventions have passed still more explicit resolutions on this subject : see, for example, that of the diocese of Virginia, quoted in our volume for 1822, p. 614. For an American Episcopalian clergyman to engage in those recreations which Bishop Jebb condemns, would be thought an intolerable scandal.

mind have need of relaxation, is attested by general experience ; but this indulgence is only proper and allowable, when it disposes us to fulfil our professional duties, and when it facilitates a compliance with the observance of them. Repose is necessary to supply us with new powers to continue our course. All the avocations which alienate us from it, which draw us aside, which create in us a dislike of our calling, propriety forbids, and religion condemns. The sports of the field, gaming, giddy company, any of these delights, which powerfully engage our mind, and chiefly occupy our time, are surely unbecoming ; for, independently of the impropriety of an employment so indecent in a clergyman, as addicting, himself from day to day to the destruction of an animal or a bird, is it an exercise congenial to the humanity and gravity of our character ? Does a clergyman, with the weapons of destruction in his hand, breathing only blood and slaughter, represent the Great Shepherd, employed in conducting his flock in peace, or the wolf prepared to devour and destroy it ? 'The arms of our warfare,' says the Apostle, 'are not carnal, but spiritual ; designed to combat pride, avarice, and every high thought which exalts itself against God ; faith is our buckler ; zeal for the salvation of men, our sword : these are the arms committed to us by the church, when we become her ministers. How indecent, then, in a pastor, to devote his time to diversions ! He neglects his flock ; he does not deign to succour those sheep who are perishing ; and he observes with vigilant attention, and pursues with keen impatience, the flight of a bird, or the course of an animal. After indulging himself in this barbarous exercise, does he feel disposed to go and present his person, and pour out his prayers for the souls committed to his care, at the Throne of Grace ? Do not the recollection, the seriousness, the holy

fervour essential to the proper discharge of his spiritual avocations, suffer by the riotous disposition in which he has lately been so unholily engaged ? What veneration can the people have for their pastor, when they see in his hands the consecrated elements, the pledge of our salvation, whilst their minds are impressed with the reflection, that they had, perhaps on the preceding day, seen those hands employed in bearing destructive arms, directed to carry terror and death to the wild and unoffending inhabitants of the field ?

"What I have said of rural diversions, I may say also of *frequent*\* play. A clergyman who is a professed gamester is a disgrace to the church : he loses, at the gaming table, the time designed for the salvation and the sanctification of the souls redeemed by the blood of the Son of God : he loses there the attachment to whatever is serious and sacred in his profession ; the respect the confidence of his flock ; the quiet and tranquillity of his mind. He there loses his soul, by the passions inevitably attendant upon play ! What does he not lose, since he there loses the spirit of his vocation, and the whole advantage of his ministry ? Such are the losses which can never be repaired, with which the loss of money, however severely it may be felt, can never be put in competition."—(Massillon's Charges, translated by St. John, pp. 158—160.)

Long as is the preceding quotation from Massillon, we feel assured that it will be perused with interest by our readers, from its appropriateness to the topic discussed by Bishop Jebb, to whose Charge we once more return. Lest his clergy should mistake his intentions in the passage above cited, he subjoins the following considerations :—

\* We should have omitted this word, had we been at liberty to alter the original passage ; the 75th canon of the Anglican Church, above given, prohibits ALL play.

"But let me not here be misapprehended: Christianity is a religion not only of *peace* but of *joy*; and a faithful minister of Christ ought to be the happiest and the most cheerful of human beings. He is not precluded, he ought not to preclude himself, from indulging, at proper seasons, an innocent gaiety of heart; and by shewing himself at home and at ease in the ordinary intercourse of life, he may and ought to recommend religion to the adoption of his fellow-men. Nor is he circumscribed in the choice of safe, and even profitable amusements. The delights of social intercourse, the creative wonders of the pencil, the moral inspiration of the poet, and that voice of melody which transports the spirit from the visible to the invisible world,—these are all within his range; and these may all be made subservient to the highest duties of his calling. But, on this subject, I cannot more properly express myself, than in the words of a prelate, venerated and venerable through a long and useful life; and who, being dead, yet speaketh, in his instructive and edifying works. 'Christianity, though it forbids excess in our pleasures, yet multiplies the number of them; and disposes the mind to receive entertainment from a variety of objects and pursuits, which to the gay part of mankind are absolutely flat and insipid. To a body in perfect health, the plainest food is relishing, and to a soul rightly harmonized by religion, every thing affords delight. Rural retirement, domestic tranquillity, friendly conversation, literary pursuits, philosophical inquiries, works of genius and imagination; nay, even the silent beauties of unadorned nature, a bright day, a still evening, a starry hemisphere, are sources of unadulterated pleasure, to those whose taste is not vitiated by criminal indulgences, or debased by trifling ones. And when from these you rise to the still more rational and manly delights of virtue; to that self-congratulation which springs up in the soul, from the consciousness of having used your best endeavours to act up to the precepts of the Gospel; of having done your utmost, with the help of Divine Grace, to correct your infirmities, to subdue your passions, to improve your understandings, to exalt and purify your affections, to promote the welfare of all within your reach, to love and obey your Maker and your Redeemer,—then is human happiness wound up to its utmost pitch; and

this world has no higher gratifications to give.' (Bishop Proteus. Sermons, Vol. I. Sermon. xiv. p. 334.)" pp. 53—56.

We will not weaken the force of these devout and eloquent passages, by obtruding any additional remarks of our own. Charges, addressed to the clergy of an Irish diocese, cannot be generally known to the clergy, and still less to the laity, of the Church of England; and this circumstance, in addition to the intrinsic value of the Bishop of Limerick's Charge, will, we trust be an ample apology for the length of this notice. Already, we are assured, has a visible improvement taken place in that diocese; and sincerely do we congratulate the Church of Ireland on the elevation to the episcopal bench of a divine so widely and so deservedly respected as Dr. Jebb. We must not forget to notice with the highest gratification, the Christian and conciliating conduct of the author, both before and since his elevation, towards the Roman Catholic priesthood and population; a conduct which has done much in the sphere of his influence, towards softening down the prejudices of the members of that church, and which the bishop strongly recommends to the adoption of his clergy; not, however, meaning that they should "compromise or compliment away their principles or their belief," but that they should allow to the members of the Church of Rome the privilege, not merely of "toleration," but of "Christian liberty," and also zealously co-operate with them "for the preservation of good morals, good order, and public tranquillity." The Bishop speaks of this as "quite within the bounds of easy practicability;" and his own experience proves it, as we infer from the fact, that the parish of Abingdon, of which he was for many years the resident incumbent, was perfectly tranquil, while the whole neighbourhood was in a state of fearful commotion. We also well remember

the valedictory address, in which his Roman Catholic parishioners congratulated him upon his elevation to the mitre; adding, that their regret at his loss was diminished by the circumstance that he would be removed from them no farther than to the neighbouring city of Limerick. Such mutual feelings, when not purchased by any sacrifice of principle or duty, are honourable to both parties, and open a way to results of incalculable importance. So far as the Irish clergy can secure this amiable disruption of prejudice by zeal, and love, and conciliation, and kind offices, either to the bodies or the souls of their Roman Catholic parishioners, it is both their duty and their privilege to endeavour to do so; but with equal earnestness should they guard against obliterating the distinctive principles of the Protestant Church; a church built exclusively upon the Bible; which gives the Bible to all her members; and which, as her best boon to Ireland, would wish to see every peasant in that country taught to read the Scriptures, and possessing a copy of the Scriptures to read.

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*Narrative of a Journey to the Shores of the Polar Sea, in the Years 1819-20-21-22.* By J. FRANKLIN, Captain R.N., F.R.S. Published by Authority of the Earl of Bathurst. Second edition. 2 vols. 8vo. London. 1824. 24s.

FEW volumes of voyages or travels we believe have excited a more lively interest in the public mind than those which are to form the subject of our present article. Nor do we think that this interest is likely soon to pass away. We should not be surprised if these volumes were to live as long, and be as generally perused as Lord Anson's Voyage round the World; a work which, from its artless narrative, and affecting details of hardship and suffering, still continues to rivet the

attention of every reader, though upwards of seventy years have now elapsed since its publication, and a constant series of novelties, in the line of enterprise and discovery, has tended to obliterate the impression which it originally produced.

The popularity of Captain Franklin's "Narrative" is easily accounted for. It is the narrative of a journey through countries very little known, in search of that vast unexplored ocean which forms the northern boundary of America. The accounts of Hearne and Mackenzie confer the highest honour on their courage and enterprise, as travellers: but they are meagre and unsatisfactory when compared with the information afforded by the present volume. Captain Franklin enjoyed advantages of which they were entirely destitute. He was commissioned by the British Government; and his narrative comes before the public under the express sanction of its authority. Well furnished with recommendations to the two great trading companies in the neighbourhood of Hudson's Bay, he was sure of meeting with all possible facilities for the accomplishment of his arduous undertaking.\* The object of his expedition was, not merely to trace the northern coast of the American continent, but, if practicable, to form a junction with Captain Parry, who was at that time on a voyage of discovery in the same quarter. All these circumstances would have imparted a considerable interest to his journey, even though it had not contained a narrative of some of the most extraordinary sufferings, hardships, and privations that ever were encountered: as it is, it has excited a strong and general sympathy in the public mind, which has far more than counterbalanced any disappointment arising from the failure of the original design of the expedition. This sympathy has been wrought up in feel-

\* He was accompanied by scientific men, qualified for collecting and communicating all the useful and interesting information which the journey might supply.

ings of the highest respect and admiration towards Captain Franklin and his four British companions. To the fortitude of the enterprising traveller, they appear to have added, what renders the volume to us ten-fold interesting, the piety of the serious Christian. They have given the world one more edifying example of the efficacy of religious principles, hopes, and prospects, in supporting the human mind under the severest bodily distresses, and enabling it to sustain them, not only without murmuring, but with cheerful resignation. Upon all these accounts, we are glad to see this work now published in a more portable and less expensive form than in the original edition; and we shall feel a real pleasure, should our review of it be the means of recommending it to the notice of any of our readers, who may not be fully acquainted with its merits.

Our limits will not permit us to follow the expedition step by step, through the successive stages of its progress: we must therefore, after the example of the epic poets, hasten into "the midst of things," pass over in silence the few incidents of the voyage outward, and join the travellers at York Factory, on the shores of Hudson's Bay, the point from which they commenced their journey into the interior.

Captain Franklin's expedition may be conveniently distributed into three parts; consisting of his journey northwards to Fort Enterprise,—his progress thence to the mouth of the Coppermine River, and sea-voyage along the coast of the Arctic ocean,—and his calamitous return across the barren grounds. It may be just premised, that the party embarked at Gravesend on the 23d of May, 1819, and, after some perils and delays, arrived at York Factory on the 30th of August following. It consisted at first of the following persons: Lieutenant (now Captain) Franklin, of the royal navy, the commander; Dr. Richardson, a navy

surgeon; Mr. Buck, and Mr. Hood, admiralty midshipmen; and John Hepburn, an English sailor.

York Factory, one of the principal settlements of the Hudson's Bay Company, is situated in north latitude 57 deg. and west longitude 92 deg. 26 min. From this point the travellers took at first a westerly direction, to Cumberland House, where they arrived in December, after a journey of about 690 miles. On the 19th of January, 1820, Captain Franklin, with Mr. Buck, and Hepburn the sailor, quitted Cumberland House, leaving Dr. Richardson and Mr. Hood to spend the winter there, and afterwards to join them at Fort Chipewyan, partly by another route. At Carlton House, a distance from Cumberland of 260 miles, their expedition began to take a decidedly northern direction, and brought them, by way of Isle a la Crosse, to the above mentioned fort, after a farther journey of nearly 600 miles. They arrived at Fort Chipewyan, on the Athabaskan Lake, in the latter end of March, and were joined there, on the 13th of July following, by Dr. Richardson and Mr. Hood. On the 18th, the whole party proceeded northward, and arrived at Fort Providence, on the great Slave Lake, by the close of that month. Here dangers and difficulties began rapidly to increase upon them. The navigation of the rivers became more difficult, and the portages longer and more laborious. Their store of provisions also began to fall short; a circumstance which had nearly created a mutiny among the Canadian voyagers who accompanied them. Their party had now increased to the number of twenty-eight persons, including about twenty Canadian voyagers whom Captain Franklin had hired, with much difficulty, to enable him to proceed with the expedition. Of these, the greater number acted as carriers; some as hunters; two or three as interpreters. Here, too, they formed a connexion with a tribe of Copper

Indians, chiefly for the purpose of obtaining supplies and information ; of which latter, however, very little that could be relied upon was communicated. Captain Franklin, having appeased his Canadians for the present, pushed forward, on a visit of observation, to the nearest point of the Coppermine River ; but, finding the cold fast setting in, he returned on the 13th of September, to a spot which they called, properly enough, Fort Enterprize. Here they erected a wooden house, and took up their winter quarters. It was not before the middle of June, in the following year (1821) that they were able to recommence their progress towards the Arctic ocean. They had now travelled from York Factory a distance of about 2200 miles, including their short excursion to the upper part of the Coppermine River.

The course which they followed throughout this long journey consists of one vast chain of lakes and rivers ; not, however, uninterrupted, but broken by frequent portages, occasioned either by rapids or by the absence of a navigable stream. The conveyance of their baggage across these portages cost them immense pains and fatigue. The principal lakes which they touched upon, or traversed, were the Lake Winnipeg the Athabasca and the Slave Lakes. The country through which they passed presents very various features ; much primitive country ; low alluvial grounds ; thickly wooded tracts of pine, poplar, and willow. In some parts the banks of the rivers are bounded, on both sides, by hills of considerable elevation ; in others, they present low plains of muddy soil, covered with wood ; in others, they are broken into small sand-hills. Some parts are plentifully supplied with game. Besides deer, buffaloes, black and brown bears, and wolves are the principal quadrupeds. Between Slave Lake and Fort Enterprize the wood begins to be more scanty, and granitic formations to be more abundant. This part also is frequented by large

herds of rein deer, who live on the various mosses with which the country abounds. It is well known that the climate in these parts is far more severe than at equal degrees of European latitudes. Over this vast central district of North America, lying to the east of the Rocky Mountains, are dispersed various tribes of Indians, distinguished by varieties of aspect and manners. They are scattered with that thinness of population which might be expected from the extreme rigour of the climate, and the scanty and precarious subsistence to be derived from hunting, which is almost their only occupation. Of these tribes the principal are the Cree, the Stone, the Chipewyan, and the Copper Indians. The latter border on the Esquimaux, who inhabit still more northerly districts, and of whom several traces were found on the coast of the Polar Sea. The Cree Indians inhabit the country in the vicinity of Cumberland House. The scantiness of their population may be estimated from the following circumstance ; that a district, comprehending, on a rough calculation, upwards of 20,000 square miles, is frequented at present by only about 120 Indian hunters with their families. Yet, small as this population is, they are exposed to great suffering from cold, famine, and fatigue. They are also frequently attacked with hooping cough, measles, small pox, and other epidemical diseases, which keep their numbers rather in a state of diminution than increase. The goitre is a very common complaint among them. We shall here present our readers with a few extracts from Dr. Richardson's account of this tribe. The following passage exhibits a trait of mingled fortitude and feeling, which, in a savage, calls for admiration.

" One evening, early in the month of January, a poor Indian entered the North-West Company's house, carrying his only child in his arms, and followed by his starving wife. They had

been hunting apart from the other bands, had been unsuccessful, and whilst in want were seized with the epidemical disease. An Indian is accustomed to starve, and it is not easy to elicit from him an account of his sufferings. This poor man's story was very brief: as soon as the fever abated, he set out with his wife for Cumberland House, having been previously reduced to feed on the bits of skin and offal which remained about their encampment. Even this miserable fare was exhausted; and they walked several days without eating, yet exerting themselves far beyond their strength that they might save the life of the infant. It died almost within sight of the house. Mr. Conolly, who was then in charge of the post, received them with the utmost humanity, and instantly placed food before them; but no language can describe the manner in which the miserable father dashed the morsel from his lips, and deplored the loss of his child." Vol. I. pp. 93, 94.

"The Crees are a vain, fickle, improvident, and indolent race, and not very strict in their adherence to truth, being great boasters; but, on the other hand, they strictly regard the rights of property, are susceptible of the kinder affections, capable of friendship, very hospitable, tolerably kind to their women, and withal inclined to peace.

"Much of the faulty part of their character, no doubt, originates in their mode of life: accustomed as a hunter to depend greatly on chance for his subsistence, the Cree takes little thought of to-morrow; and the most offensive part of his behaviour—the habit of boasting—has been probably assumed as a necessary part of his armour, which operates upon the fears of his enemies.—They are countenanced, however, in this failing, by the practice of the ancient Greeks, and perhaps by that of every other nation in its ruder state. Every Cree fears the medical or conjuring powers of his neighbour; but at the same time exalts his own attainments to the skies. 'I am god-like,' is a common expression amongst them; and they prove their divinityship by eating live coals, and by various tricks of a similar nature. A medicine bag is an indispensable part of a hunter's equipment. It is generally furnished with a little bit of indigo, blue vitriol, vermilion, or some other showy article; and is, when in the hands of a noted conjuror, such an object of terror to the rest of the tribe, that its possessor is enabled to fatten at his

ease upon the labours of his deluded countrymen." Vol. I. pp. 97—99.

The following passage deserves to be inserted, both as it points out one principal cause of the backwardness of pagan and savage tribes to listen to the instructions of Christianity, and as it exhibits an exception, in point of moral conduct, to what has been considered a vice radically inherent in barbarous nations.

"It might be thought that the Crees have benefitted by their long intercourse with civilized nations. That this is not so much the case as it ought to be, is not entirely their own fault. They are capable of being, and I believe willing to be, taught; but no pains have hitherto been taken to inform their minds,\* and their white acquaintances seem in general to find it easier to descend to the Indian customs and modes of thinking, particularly with respect to women, than to attempt to raise the Indian to their's. Indeed such a lamentable want of morality has been displayed by the white traders, in their contests for the interests of their respective companies, that it would require a long series of good conduct to efface from the minds of the native population the ideas they have formed of the white character. Notwithstanding the frequent violations of the rights of property they have witnessed, and but too often experienced in their own persons, these savages, as they are termed, remain strictly honest. During their visits to a post, they are suffered to enter every apartment in the house, without the least restraint; and although articles of value to them are scattered about, nothing is ever missed. They scrupulously avoid moving any thing from its place, although they are often prompted by curiosity to examine it. In some cases, indeed, they carry this principle to a degree of self-denial which would hardly be expected. It often happens that meat, which has been paid for, (if the poisonous draught it procures them can be considered as payment,) is left at their lodges until a convenient opportu-

\* "Since these remarks were written, the union of the rival companies has enabled the gentlemen who have now the management of the fur trade, to take some decided steps for the religious instruction and improvement of the natives and half-breed Indians, which have been more particularly referred to in the introduction."

nity occurs of carrying it away. They will rather pass several days without eating than touch the meat thus intrusted to their charge, even when there exists a prospect of replacing it." Vol. I. pp. 101—103.

Our readers will be interested in the nature of the improvements alluded to in the note under the last extract. The following is our author's account of them, in the introduction to the second edition of his work; and it is highly to his honour, that, on his return to England, he strongly recommended to the Church Missionary Society the case of the wandering tribes among whom he had travelled, and excited great sympathy in their behalf.

"In the ensuing Narrative, the notices of the moral condition of the Indians as influenced by the conduct of the traders towards them, refer entirely to the state in which it existed during our progress through the country; but lest I should have been mistaken respecting the views of the Hudson's Bay Company on these points, I gladly embrace the opportunity which a second edition affords me of stating, that the junction of the two companies has enabled the Directors to put in practice the improvements which I have reason to believe they have long contemplated.—They have provided for religious instruction by the appointment of two clergymen of the Established Church, under whose direction school-masters and mistresses are to be placed at such stations as afford the means of support for the establishment of schools. The offspring of the voyagers and labourers are to be educated chiefly at the expense of the Company; and such of the Indian children as their parents may wish to send to these schools, are to be instructed, clothed, and maintained at the expense of the Church Missionary Society, which has already allotted a considerable sum for these purposes, and it has also sent out teachers who are to act under the superintendence of the Rev. Mr. West, the principal chaplain of the Company.

"We had the pleasure of meeting this gentleman at York Factory, and witnessed with peculiar delight the great benefit which had already marked his zealous and judicious conduct. Many of the traders, and of the servants of the Company, have been induced to

marry the women with whom they had cohabited; a material step towards the improvement of the females in that country.

"Mr. West, under the sanction of the Directors, has also promoted a subscription for the distribution of the Bible in every part of the country where the Company's fur trade has extended, and which has met with very general support from the resident chief factors, traders, and clerks. The Directors of the Company are continuing to reduce the distribution of spirits gradually among the Indians as well as their own servants, with a view to the entire disuse of them as soon as this most desirable object can be accomplished. They likewise issued orders for the cultivation of the ground at each of the posts, by which means the residents will be far less exposed to famine whenever, through the scarcity of animals, the sickness of the Indians, or any other cause, their supply of meat may fail.

"It is to be hoped that intentions so dear to every humane and pious mind, will, through the blessing of God, meet with the utmost success." Vol. I. pp. xvi—xix.

The account of the religious opinions of the Crees is important only as it may add one more instance of the prevalence of tradition concerning the universal deluge.

"Of the religious opinions of the Crees, it is difficult to give a correct account, not only because they shew a disinclination to enter upon the subject, but because their ancient traditions are mingled with the information they have more recently obtained, by their intercourse with Europeans.

"None of them ventured to describe the original formation of the world; but they all spoke of an universal deluge, caused by an attempt of the fish to drown Wæsack-ootchacht, a kind of demi-god with whom they had quarrelled. Having constructed a raft, he embarked with his family and all kinds of birds and beasts. After the flood had continued for some time, he ordered several water-fowl to dive to the bottom: they were all drowned: but a musk-rat having been dispatched on the same errand, was more successful, and returned with a mouthful of mud, out of which Wæsack-ootchacht, imitating the mode in which the rats construct their houses, formed a new earth. First, a small co-

nical hill of mud appeared above the water; by-and-by, its base gradually spreading out, it became an extensive bank, which the rays of the sun at length hardened into firm land. Notwithstanding the power that Wæsack-ootchacht here displayed, his person is held in very little reverence by the Indians; and, in return, he seizes every opportunity of tormenting them. His conduct is far from being moral." Vol. I. pp. 113, 114.

At page 115, is a curious account, too long for insertion here, of the ceremonies with which a Cree hunter dedicates particular articles to his deities, in a temple, called a *sweating-house*, from its being heated like an oven. The conclusion of Dr. Richardson's account serves to shew the sceptical levity with which the shrewder Indians are accustomed to regard their own pagan mummeries.

"Several Indians, who lay on the outside of the sweating-house as spectators, seemed to regard the proceedings with very little awe, and were extremely free in the remarks and jokes they passed upon the condition of the sweaters, and even of Kepoochikawn himself. One of them made a remark, that the shawl would have been much better bestowed upon himself than upon Kepoochikawn, but the same fellow afterwards stripped and joined in the ceremony." Vol. I. p. 119.

"Whilst at Carlton," says Dr. Richardson, "I took an opportunity of asking a communicative old Indian, of the Black-foot nation, his opinion of a future state: he replied, that they had heard from their fathers, that the souls of the departed have to scramble with great labour up the sides of a steep mountain, upon attaining the summit of which they are rewarded with the prospect of an extensive plain, abounding in all sorts of game, and interspersed here and there with new tents, pitched in agreeable situations. Whilst they are absorbed in the contemplation of this delightful scene, they are descried by the inhabitants of the happy land, who, clothed in new skin-dresses, approach and welcome with every demonstration of kindness those Indians who have led good lives; but the bad Indians, who have imbrued their hands in the blood of their countrymen, are told to return

from whence they came, and without more ceremony precipitated down the steep sides of the mountain.

"Women, who have been guilty of infanticide, never reach the mountain at all, but are compelled to hover round the seats of their crimes, with branches of trees tied to their legs. The melancholy sounds, which are heard in the still summer evenings, and which the ignorance of the White people considers as the screams of the goat-sucker, are really, according to my informant, the moanings of these unhappy beings."—Vol. I. pp. 119, 120.

Here we must close our extracts respecting this people, who are certainly not the least interesting of savage tribes. They seem to be a mild, hospitable, and cheerful race, notwithstanding all their bitter privations, from cold, hunger, and improvidence. Their honesty, in certain instances, forms a very remarkable feature in their character. Among its darker or more disgusting features may be numbered, their personal filth, their fondness for intoxicating liquors, and the gross impurity of their domestic manners and discourse. Though adultery is sometimes strongly resented by the injured party, yet, "it is no crime, provided the husband receives a valuable consideration for his wife's dishonour." Nor is chastity considered as a virtue in a female before marriage. Such are the morals of the most unexceptionable tribes, who remain destitute of the advantages of civilization, and the far greater blessings of Christianity!

To those, who have not had an opportunity of examining the beautiful engravings which accompany the quarto edition of this work, the following description of winter-travelling may not be unacceptable.

"A snoe-shoe is made of two light bars of wood, fastened together at their extremities, and projected into curves by transverse bars. The side bars have been so shaped by a frame, and dried before a fire, that the front part of the shoe turns up, like the prow of a boat, and the part behind terminates in an acute angle: the spaces between the bars are

filled up with a fine netting of leathern thongs, except the part behind the main bar, which is occupied by the feet; the netting is there close and strong, and the foot is attached to the main bar by straps passing round the heel; but only fixing the toes, so that the heel rises after each step, and the tail of the shoe is dragged on the snow. Between the main bar and another in front of it, a small space is left, permitting the toes to descend a little in the act of raising the heel to make the step forward, which prevents their extremities from chafing. The length of a snow-shoe is from four to six feet, and the breadth one foot and a half, or one foot and three quarters, being adapted to the size of the wearer.—The motion of walking in them is perfectly natural, for one shoe is level with the snow, when the edge of the other is passing over it. It is not easy to use them among bushes, without frequent overthrows, not to rise afterwards without help. Each shoe weighs about two pounds when unclogged with snow.—The northern Indian snow-shoes differ a little from those of the southern Indians, having a greater curvature on the outside of each shoe; one advantage of which is, that, when the foot rises, the over-balanced side descends and throws off the snow. All the superiority of European art has been unable to improve the native contrivance of this useful machine.

"Sledges are made of two or three flat boards, curving upwards in front, and fastened together by transverse pieces of wood above. They are so thin that, if heavily laden, they bend with the inequalities of the surface over which they pass. The ordinary dog-sledges are eight or ten feet long, and very narrow, but the lading is secured to a lacing round the edges. The cariole used by the traders is merely a covering of leather for the lower part of the body, affixed to the common sledge, which is painted and ornamented according to the taste of the proprietor. Besides snow-shoes, each individual carries his blanket, hatchet, steel, flint, and tinder, and generally fire-arms." Vol. I. pp. 146—148.

The following is the description of a night-encampment, between Cumberland and Carlton Houses, on the 18th of January.—

"At the place of our encampment we could scarcely find sufficient pine

branches to floor 'the hut,' as the Orkney men term the place where travellers rest. Its preparation, however, consists only in clearing away the snow to the ground, and covering that space with pine branches over which the party spread their blankets and coats, and sleep in warmth and comfort, by keeping a good fire at their feet, without any other canopy than the heavens, even though the thermometer should be far below zero.

"The arrival at the place of encampment gives immediate occupation to every one of the party; and it is not until the sleeping-place has been arranged, and a sufficiency of wood collected as fuel for the night, that the fire is allowed to be kindled. The dogs alone remain inactive during this busy scene, being kept harnessed to their burdens until the men have leisure to unstow the sledges, and hang upon the trees every species of provision out of the reach of these rapacious animals. We had ample experience, before morning, of the necessity of this precaution; as they contrived to steal a considerable part of our stores, almost from underneath Hepburn's head, notwithstanding their having been well fed at supper.

"This evening we found the mercury of our thermometer had sunk into the bulb, and was frozen. It arose again into the tube on being held to the fire, but quickly re-descended into the bulb, on being removed into the air; we could not, therefore, ascertain by it the temperature of the atmosphere, either then or during our journey. The weather was perfectly clear." Vol. I. pp. 150, 151.

The manner in which the wolves of these regions destroy the deer, when feeding on extensive plains, bounded by precipitous cliffs, affords a very curious example of instinctive sagacity in brutes.

"Whilst the deer are quietly grazing, the wolves assemble in great numbers, and, forming a crescent, creep slowly towards the herd so as not to alarm them much at first, but when they perceive that they have fairly hemmed in the unsuspecting creatures, and cut off their retreat across the plain, they move more quickly, and with hideous yells terrify their prey and urge them to flight by the only open way, which is that towards the precipice: appearing to know, that when the herd is once at full speed,

it is easily driven over the cliff, the rear-most urging on those that are before.—The wolves then descend at their leisure, and feast on the mangled carcasses." Vol. I. p. 156.

The Stone Indians appear to differ considerably from the Crees.—They are said to steal whatever they can, particularly horses. They usually strip defenceless persons, whom they meet, of all their garments, but particularly of those which have buttons, and leave them to travel home in a state of nudity, amidst the severity of the climate. If resistance be expected they not unfrequently murder before they attempt to rob. They exhibit the most unblushing effrontery, when detected in the commission of these crimes, and are guilty of great treachery and cruelty in the course of their predatory warfare. Yet their countenances are affable and pleasing. They have large and expressive eyes, and a tall and slender, but well-proportioned, figure. Their colour is a light copper. The Stone Indian, when equipped for war or hunting, is said to "bear himself with an air of perfect independence."

The mode of hunting buffaloes, in these countries, appears very much to resemble that by which elephants are taken in the island of Ceylon, though upon a smaller scale.

The Chipewyan Indians appear to constitute a distinct tribe, marked by some peculiarities. They are said to be less hospitable than the Cree, and less warlike than the Stone Indians. Their manner is reserved; their habits are selfish; and they beg with unceasing importunity for every thing they see. But the picture is not without its brighter side.

The following observations by Captain Franklin, when travelling in a latitude of only 53 degrees, shew the spring and elasticity of the human mind in counteracting the force of suffering, whenever it is engaged in any arduous and deeply interesting pursuit.

"The surface of the snow, thawing in the sun, and freezing at night, had become a strong crust, which sometimes gave way in a circle round our feet, immersing us in the soft snow beneath. The people were afflicted with snow blindness; a kind of ophthalmia occasioned by the reflection of the sun's rays in the spring.

"The miseries endured, during the first journey of this nature, are so great that nothing could induce the sufferer to undertake a second while under the influence of present pain. He feels his frame crushed by unaccountable pressure, he drags a galling and stubborn weight at his feet, and his track is marked with blood. The dazzling scene around him affords no rest to his eye, no object to divert his attention from his own agonizing sensations. When he arises from sleep, half his body seems dead, till quickened into feeling by the irritation of his sores. But, fortunately for him, no evil makes an impression so evanescent as pain. It cannot be wholly banished, nor recalled with the force of reality, by any act of the mind, either to affect our determinations or to sympathize with another. The traveller soon forgets his sufferings; and at every future journey their recurrence is attended with diminished acuteness."—Vol. II. p. 270.

The pains occasioned by cold, fatigue, and ophthalmia, were not their only vexations during this part of their expedition. Swarms of mosquitoes preyed upon them, without mercy. In spite of cold, "we should have been contented," says Capt. Franklin, at page 292, "to immerse ourselves wholly, had the puddle been sufficiently deep; for the mosquitoes devoured every part that was exposed to them." In another place, he gives the following description of this plague.

"The food of the mosquito is blood, which it can extract by penetrating the hide of a buffalo; and, if it is not disturbed, it gorges itself so as to swell its body into a transparent globe. The wound does not swell, like that of the African mosquito, but it is infinitely more painful: and when multiplied an hundred fold, and continued for so many successive days, it becomes an evil of such magnitude that cold, famine, and every other concomitant of an inhospitable

climate, must yield the pre-eminence to it. It chases the buffalo to the plains, irritating him to madness; and the rein-deer to the sea-shore, from which they do not return till the scourge has ceased." Vol. I. pp. 294, 295.

We now turn to an important and not uninteresting personage, Akaitcho, a chief among the Copper Indians. The first interview which our travellers had with him was at Fort Providence, situated on the northern point of the great Slave Lake, and the most northerly settlement of the European traders.—Here was only one settlement of the rival companies; and that belonged to the North-west Company. Mr. Wentzel, one of their agents, was expecting the arrival of the travellers, and appeared ready to afford them every information and facility for the prosecution of their journey. The management of the Indians, the superintendence of the Canadian voyagers, the collection and distribution of stores and provisions, were all entrusted to his care. The above-mentioned chief, with a portion of his tribe, had encamped a few miles from the fort. His first approach is well described, and affords some curious traits of the human character, as it develops itself in savage life.

"Soon after noon, on July 30th, several Indian canoes were seen advancing in a regular line; and on their approach, the chief was discovered in the headmost, which was paddled by two men. On landing at the fort, the chief assumed a very grave aspect, and walked up to Mr. Wentzel with a measured and dignified step, looking neither to the right nor to the left, at the persons who had assembled on the beach to witness his debarkation, but preserving the same immovability of countenance until he reached the hall, and was introduced to the officers. When he had smoked his pipe, drank a small portion of spirits and water himself, and issued a glass to each of his companions, who had seated themselves on the floor, he commenced his harangue, by mentioning the circumstances which led to his agreeing to accompany the expedition, an engagement which he was quite prepared

to fulfil. He was rejoiced, he said, to see such great chiefs on his lands: his tribe were poor, but they loved White men who had been their benefactors; and he hoped that our visit would be productive of much good to them. The report which preceded our arrival, he said, had caused much grief to him. It was at first rumoured that a great medicine chief accompanied us, who was able to restore the dead to life; at this he rejoiced; the prospect of again seeing his departed relatives had enlivened his spirits; but his first communication with Mr. Wentzel had removed these vain hopes, and he felt as if his friends had a second time been torn from him. He now wished to be informed exactly of the nature of our expedition.

"In reply to this speech, which I understood had been prepared for many days, I endeavoured to explain the objects of our mission in a manner best calculated to ensure his exertions in our service. With this view, I told him that we were sent out by the greatest chief in the world, who was the sovereign also of the trading companies in the country; that he was the friend of peace, and had the interest of every nation at heart. Having learned that his children in the North were much in want of articles of merchandise, in consequence of the extreme length and difficulty of the present route, he had sent us to search for a passage by the sea, which, if found, would enable large vessels to transport great quantities of goods more easily to their lands: That we had not come for the purpose of traffic, but solely to make discoveries for their benefit, as well as that of every other people: That we had been directed to inquire into the nature of all the productions of the countries we might pass through, and particularly respecting their inhabitants: That we desired the assistance of the Indians in guiding us, and providing us with food: finally, That we were most positively enjoined by the great chief to recommend that hostilities should cease throughout this country; and especially between the Indians and the Esquimaux, whom he considered his children, in common with other natives; and by way of enforcing the latter point more strongly, I assured him that a forfeiture of all the advantages which might be anticipated from the expedition would be a certain consequence if any quarrel arose between his party and the

Esquimaux. I also communicated to him, that, owing to the distance we had travelled, we had now few more stores than was necessary for the use of our own party: a part of these, however, should be forthwith presented to him: on his return he and his party should be remunerated with cloth, ammunition, tobacco, and some useful iron materials, besides having their debts to the North-west Company discharged.

"The chief, whose name is Akaitcho or Big-foot, replied by a renewal of his assurances, that he and his party would attend us to the end of our journey, and that they would do their utmost to provide us with the means of subsistence. He admitted that his tribe had made war upon the Esquimaux; but said they were now desirous of peace, and unanimous in their opinion as to the necessity of all who accompanied us abstaining from every act of enmity against that nation. He added, however, that the Esquimaux were very treacherous, and therefore recommended that we should advance towards them with caution.

"The communications which the chief and the guides then gave respecting the route to the Copper-mine River, and its course to the sea, coincided in every material point with the statements which were made by Boileau and Blackineat at Chipewyan, but they differed in their descriptions of the coast. The information, however, collected from both sources was very vague and unsatisfactory. None of his tribe had been more than three days' march along the sea-coast to the eastward of the river's mouth." Vol. I. pp. 314—318.

The two following passages also, relating to the same subject, deserve attention.

"Akaitcho and the guides having communicated all the information they possessed on the different points to which our questions had been directed, I placed my medal round the neck of the chief, and the officers presented theirs to an elder brother of his and the two guides, communicating to them that these marks of distinction were given as tokens of our friendship, and as pledges of the sincerity of our professions. Being conferred in presence of all the hunters, their acquisition was highly gratifying to them; but they studiously avoided any great expression of joy, because such an exposure would have been unbecoming the dignity which the senior Indians assume during

a conference. They assured us, however, of their being duly sensible of these tokens of our regard, and that they should be preserved during their lives with the utmost care. The chief evinced much penetration and intelligence during the whole of this conversation, which gave us a favourable opinion of his intellectual powers. He made many inquiries respecting the discovery ships, under the command of Captain Parry, which had been mentioned to him; and asked why a passage had not been discovered long ago, if one existed. It may be stated, that we gave a faithful explanation to all his inquiries, which policy would have prompted us to do if a love of truth had not; for whenever these northern nations detect a falsehood in the dealings of the traders, they make it an unceasing subject of reproach, and their confidence is irrecoverably lost." Vol. I. pp. 320, 321.

Again;

"Akaitcho came into our tent this evening at supper, and made several pertinent inquiries respecting the eclipse, of which we had spoken last night. He desired to know the effect that would be produced, and the cause of it, which we endeavoured to explain; and, having gained this information, he sent for several of his companions, that they might also have it repeated to them.—They were most astonished at our knowing the time at which this event should happen, and remarked, that this knowledge was a striking proof of the superiority of the Whites over the Indians. We took advantage of this occasion to speak to them respecting the Supreme Being, who ordered all the operations of nature, and to impress on their minds the necessity of paying strict attention to their moral duties, in obedience to his will. They readily assented to all these points, and Akaitcho assured us, that both himself and his young men would exert themselves in obtaining provision for us in return for the interesting communications we had just made to them." Vol. I. p. 356.

In this last passage, we are not so much struck with the appearance of intelligence and enlightened curiosity in a single savage individual, a thing which has been often witnessed, as with the anxiety of the chief to

communicate the whole of the information he had obtained to the rest of his tribe, and with the general interest and attention which that information seems to have excited.

We have no room for the amusing account of old Keskarrah, the Indian guide, his fascinating daughter, Green Stockings, and the apprehensions of her mother, lest the portrait which Mr. Hood took of her charms should tempt the sovereign of the British Isles to send for her, as an addition to the beauties of his court. But we must detain our readers for a few moments with the Esquimaux. While the party remained at Fort Enterprize, two of these, Tattannauck and Hævotæorock—names signifying the Belly, and the Ear—were introduced by Mr. Wentzel, in the capacity of interpreters. They were called by the English Junius and Augustus.

"On comparing the language," says Captain Franklin, "of our two Esquimaux with a copy of St. John's Gospel, printed for the use of the Moravian Missionary settlements on the Labrador coast, it appeared that the Esquimaux who resorted to Churchill speak a language essentially the same with those who frequent the Labrador coast. The Red Knives, too, recognize the expression *Teyma*, used by the Esquimaux when they accost strangers in a friendly manner, as similarly pronounced by Augustus, and those of his race who frequent the mouth of the Coppermine River.

"The tribe to which Augustus belongs resides generally a little to the northward of Churchill. In the spring, before the ice quits the shores, they kill seal, but during the winter they frequent the borders of the large lakes near the coast, where they obtain fish, rein-deer, and musk-oxen.

"There are eighty-four grown men in the tribe, only seven of whom are aged. Six chiefs have each two wives; the rest of the men have only one: so that the number of married people may amount to one hundred and seventy.—He could give me no certain data whereby I might estimate the number of children.

CHRIST. OBSERV. No. 266.

"Two great chiefs, or Ackhaiyoot, have complete authority in directing the movements of the party, and in distributing provisions. The Attoogawnæuck, or lesser chiefs, are respected principally as senior men. The tribe seldom suffers from want of food, if the chief moves to the different stations at the proper season. They seem to follow the eastern custom respecting marriage. As soon as the girl is born, the young lad who wishes to have her for a wife goes to her father's tent, and proffers himself. If accepted, a promise is given, which is considered binding, and the girl is delivered to her betrothed husband at the proper age.

"They consider their progenitors to have come from the moon. Augustus has no other idea of a Deity than some confused notions which he has obtained at Churchill." Vol. II. pp. 40, 41.

The description of the snow-houses of the Esquimaux, is too curious to be omitted. Who would have thought that these savages were capable of rearing a dome, an attainment unknown in Egypt or ancient Greece, according to the principles of architectural science?

"The winter habitations of the Esquimaux, who visit Churchill, are built of snow, and judging from one constructed by Augustus to-day, they are comfortable dwellings. Having selected a spot on the river, where the snow was about two feet deep, and sufficiently compact, he commenced by tracing out a circle twelve feet in diameter.—The snow in the interior of the circle was next divided with a broad knife, having a long handle, into slabs three feet long, six inches thick, and two feet deep, being the thickness of the layer of snow. These slabs were tenacious enough to admit of being moved about without breaking, or even losing the sharpness of their angles, and they had a slight degree of curvature, corresponding with that of the circle from which they were cut. They were piled upon each other exactly like courses of hewn stone around the circle which was traced out, and care was taken to smooth the beds of the different courses with the knife, and to cut them so as to give the wall a slight inclination inwards, by which contrivance the building acquired the properties of a dome. The dome was closed somewhat suddenly and flatly by cutting the upper slabs in a wedge-

form, instead of the more rectangular shape of those below. The roof was about eight feet high, and the last aperture was shut by a small conical piece. The whole was built from within, and each slab was cut so that it retained its position without requiring support until another was placed beside it, the lightness of the slabs greatly facilitating the operation. When the building was covered in, a little loose snow was thrown over it, to close up every chink, and a low door was cut through the walls with the knife. A bed-place was next formed, and neatly faced up with slabs of snow, which was then covered with a thin layer of pine branches to prevent them from melting by the heat of the body. At each end of the bed a pillar of snow was erected to place a lamp upon; and lastly, a porch was built before the door, and a piece of clear ice was placed in an aperture cut in the wall for a window.

"The purity of the material of which the house was framed, the elegance of its construction, and the translucency of its walls, which transmitted a very pleasant light, gave it an appearance far superior to a marble building, and one might survey it with feelings somewhat akin to those produced by the contemplation of a Grecian temple, reared by Phidias; both are triumphs of art, inimitable in their kinds." Vol II. pp. 43—45.

The travellers, in this neighbourhood, had an opportunity of observing the singular and successful mode of killing rein-deer which is adopted by the Dog-rib Indians. It appears to be the very perfection of a decoy.

"The hunters go in pairs, the foremost man carrying in one hand the horns and part of the skin of the head of a deer, and in the other a small bundle of twigs, against which he, from time to time, rubs the horns, imitating the gestures peculiar to the animal.—His comrade follows treading exactly in his footsteps, and holding the guns of both in a horizontal position, so that the muzzles project under the arms of him who carries the head. Both hunters have a fillet of white skin round their foreheads, and the foremost has a strip of the same kind round his wrists.

They approach the herd by degrees, raising their legs very slowly, but setting them down somewhat suddenly, after the manner of a deer, and always taking care to lift their right or left feet simultaneously. If any of the herd leave off feeding to gaze upon this extraordinary phenomenon, it instantly stops, and the head begins to play its part by licking its shoulders, and performing other necessary movements. In this way the hunters attain the very centre of the herd without exciting suspicion, and have leisure to single out the fattest. The hindmost man then pushes forward his comrad's gun, the head is dropt, and they both fire nearly at the same instant. The herd scampers off, the hunters trot after them; in a short time the poor animals halt to ascertain the cause of their terror, their foes stop at the same instant, and having loaded as they ran, greet the gazers with a second fatal discharge. The consternation of the deer increases, they run to and fro in the utmost confusion, and sometimes a great part of the herd is destroyed within the space of a few hundred yards." Vol. II. pp. 10, 11.

In these high latitudes of North America, our travellers had frequent opportunities of admiring "the fantastic beauties of the Aurora Borealis." They sometimes imagined its appearances to be attended with "a rustling noise, like that of the autumnal leaves stirred by the wind."—But they afterwards found reason to believe that this noise was occasioned by the sudden dislocation of masses of the frozen snow.

Having now, in imagination,—and we would rather do it in imagination than reality,—wintered with the travellers at Fort Enterprize, we must very briefly trace their progress to the mouth of the Copper-mine River, and along the coast of the Arctic Ocean. But for these our readers must indulge us with a month's truce; for interesting as are these volumes, we are not willing to linger so long over them as to neglect other topics more immediately within the scope of our publication.

(To be continued.)

**Literary and Philosophical Intelligence, &c. &c.****GREAT BRITAIN.**

**PREPARING** for publication:—*The Privileges of the University of Cambridge*; by G. Dyer;—*The Life of the late Dr. T. Brown*; by the Rev. D. Welsh;—*Travels among the Arabs, east of Syria*; by J. Buckingham;—*Christian Instruction*; by the Rev. W. Morgan;—A new translation of Josephus.

In the press:—*Six Months' Residence in Mexico*; by W. Bullock;—*Captain Parry's Second Arctic Voyage*;—*Critical Researches on Philology and Geography*.

**Cambridge.**—Dr. Smith's prizes are adjudged to Mr. Cowling, of St. John's college; and Mr. Bowstead, of Corpus Christi, the first and second Wranglers. The subjects for the Members' Prizes are, Senior Bachelors—"An recentium ingenii vim insitam veterum Poetarum exemplaria promoveant?" "Middle Bachelors—"Quænam potissimum causæ Tragicæ Camœnæ, apud Latinos, effecerint?"

**Porson Prize.**—Shakespeare, Merchant of Venice Act. IV. Scene I. beginning with, "Of a strange nature is the suit you follow," and ending with "The penalty and forfeit of my bond."

An Annuitant Society has been established at Plymouth, under the patronage of the duke of Clarence, and Lord Melville, for the widows and children of naval officers. By a moderate annual sacrifice the members will have the satisfaction of providing a comfortable addition to the government pension for the benefit of their families. We earnestly wish that savings banks for seamen were established and encouraged throughout every part of the king's and merchants' service.

It has been ascertained, that by using a small spirit lamp under the rubber, and another under the prime conductor, of an electrical machine, their power is greatly increased, and they can be rendered effective in the dampest weather.

Plants, it is said, may be protected from the depredations of insects, by washing them with a solution of bitter aloes, the use of which does not affect the health of the plants.

**FRANCE.**

A Paris paper says, that among other valuable articles brought from Egypt by M. Caillaud, was a mummy of unusual weight and size. The case in which it was enveloped had a zodiac, like that of Denderah, painted on it, together with a short Greek inscription, nearly effaced. Another mummy opened by M. Caillaud was interesting from the peculiar mode of embalming. There was neither bitumen nor salt of any kind in the preparation; but a thick coat of saw-dust or bark was placed between the different foldings of the linen, by which the moisture had been effectually absorbed.

**RUSSIA.**

M. Martinoff is the first author who has attempted to introduce into the Russian language the classical beauties of the ancient Greeks. He is now publishing the *Iliad* of Homer, with a literal translation; and also the tragedies of Sophocles, the *Hymns* of

Callimachus, with philological remarks and the Fables of Esop.

**GREECE.**

A new gold coinage for Greece has been executed at Paris, under the direction of Denon, the traveller. On one side is the Archangel Michael, with a flaming sword and a dove; the latter the symbol of peace. On the reverse, the lion, the emblem of strength, encircled by a serpent, meant to indicate eternity, and around, the word "Resurrection."

**UNITED STATES.**

In the United States, the proportion of marriages to the population is calculated as one to thirty; that of births, as one to twenty; and of deaths, as one to forty. The number of males, to that of females, is rated as twenty-six to twenty-five: the proportion of males under ten years, to that of females of the same age, has been found, at different periods, to be from twenty to nineteen, and from nineteen to eighteen.

An American journal presents the following picture of the progress of Methodism in the United States:—Mr. Embury, a local preacher from Ireland, was the first who landed in America. He began to preach in the city of New-York, and formed a society in the year 1766. About the same time, Messrs. Boardman and Pilmore arrived as missionaries. At the present moment, the Society reckons in the United States twelve annual conferences, twelve hundred and twenty-six travelling preachers, and a total of three hundred and twelve thousand five hundred and forty members; exhibiting, as the last year's increase, the number of fourteen thousand nine hundred and eight.

The following is a statistical view of the colleges of the United States, in 1823:—

When incor- porat- ed.	Names of Colleges.	Where located.	Under- Gradu- ates in 1822-3.
1789	N. Carolina ..	Chapel Hill .....	165
1783	Dickinson ....	Carlisle, Pa.....	80
1691	Wm. & Mary Williamsburgh, Va ..		
—	Western Uni. Pittsburgh, Pa.....		15
1798	Transylvania ..	Lexington, Ky.....	191
1794	Union .....	Schenectady, N.Y..	234
1755	Penn'a Un....	Philadelphia.....	
1817	Alleghany .....	Meadville, Pa.....	10
1744	Columbia .....	New-York City .....	140
—	Washington ..	Chestertown, Md....	
1785	Franklin .....	Athens, Geo.....	119
1804	St. Mary's....	Baltimore, Md.....	
1791	Vermont Un..	Burlington, Vt.....	40
1818	Waterville ....	Waterville, Me.....	27
1769	Dartmouth....	Hanover, N. H.....	138
1800	Middlebury....	Middlebury, Vt.....	87
1638	Harvard .....	Cambridge, Mass....	302
1812	Hamilton .....	Cl'ton, Oneida, N.Y.	107
1795	Bowdoin .....	Brunswick, Me.....	120
1764	Brown Uni....	Providence, R. I....	157
1793	Williams .....	Williamstown, Mas.	79
1700	Yale .....	New-Haven, Conn..	371
1738	New-Jersey..	Princeton .....	143
1801	Jefferson .....	Canonsburg, Pa.....	82
1801	S. Carolina....	Columbia .....	100
1821	Columbian....	District of Columbia	51

The whole number of young men in the United States, who have completed their academical education during the last year, may be estimated at 650. As the number of graduates is usually about one-fifth part of the number of students, the whole number of young men who have been pursuing their studies at these colleges during the year, may be estimated at 3,200, or, on an average, one in every 3,000 of the population. The proportion is different, however, in different parts of the country. The States west of the Alleghany mountains, which contain more than 2,000,000 inhabitants, do not furnish probably 400 students, or one in 5,000 of their population; while Massachusetts alone has 518 students in the New-England colleges, or one for 1,000 inhabitants.

#### TARTARY.

The following are the ten chief commandments of the moral code of the Calmucs:—

"1. Revere God, obey the clergy, and fulfil the holy religion. These three blessed powers will preserve thee in all thy ways. 2. Honour thy father and mother as visible divinities. 3. Comfort the sufferer, assist the poor, despise and judge no one. 4. Shun pride as the destruction of the soul. 5. Kill no animals; for know, that in them dwell the souls of the departed sufferers. 6. Shun adultery, theft, and every crime; not only do no evil, do not even think of it. 7. Shun drunkenness, as the root of wicked things. 8. Swear not, and thus be not subservient to the devil. 9. Repair with thy right hand the sin committed by the left. 10. Endeavour to acquire eternal salvation by virtues practised in this life."

The following is the Calmuc form of prayer:—

"I believe and revere the supreme Lama. I believe and revere innumerable Burchans.

I bend my knees before the superior priests. I honour and revere the holy law. I pray with confidence to these four beings to be gracious to the six kinds of creatures living in this world; namely, man, cattle, wild beasts, insects, birds, and fish. I pray that departed mortals may partake of eternal salvation with the saints. I pray that those who do us evil may be visited by a just punishment. I pray for blessing and every abundance in this life, as in the life to come."

#### SIBERIA.

Captain Cochrane, after two years' exploration of the north-eastern coast of Siberia, has ascertained that there is no junction between the continents of Asia and America.

#### INDIA.

The Calcutta journals announce, that the Government has formed a General Committee of Public Instruction, with a view both to extend and improve existing institutions, and also gradually to introduce European arts and sciences; with funds at the disposal for the object. The Government has also appropriated certain public revenues throughout the country to the purposes first of local, and afterwards of general, improvement.—These funds are to be placed under the control of committees to be appointed at the several towns and cities, with full powers to devote them to works conducive to the health and comfort of the people—such as opening new streets, making new roads, paving and widening old ones, clearing large unwholesome tanks, filling up stagnant pools, &c.

A savings' bank has been established at the rising settlement of Singapore. We shall be happy to learn that the example has been followed at Calcutta, and other suitable parts of India.

### List of New Publications.

#### THEOLOGY.

A new edition of Saurin's Sermons, from the French; with additional Sermons, now first translated, and the whole revised by the Rev. S. Burder, D. D. author of Oriental Customs, &c. 6 vol. 8vo. 3l. 3s.

Sermons preached in St. John's Church, Glasgow; by T. Chalmers, D. D. 8vo. 10s. 6d.

Thoughts, chiefly designed as Preparative or Persuasive to Private Devotion; by J. Sheppard. 12mo. 5s.

The Works of the late Rev. J. Hurriion. 3 vols. 12mo. 13s. 6d.

The Preacher, or Sketches of Original Sermons. 5 vols. 12mo. 1l.

Twenty sermons on the apostolical preaching, as exhibited in the Acts of the Apostles, &c. Preached before the University of Cambridge in 1823, at the Hulsean Lecture; by the Rev. J. C. Franks, M. A. 8vo. 12s.

An Examination of "Palæoromaica;" maintaining, in opposition thereto, that the Text of the Elzevir Greek Testament is not

a translation from the Latin, &c.; by the Rev. W. G. Broughton. 8vo. 9s.

Observations on Christianity; by W. Mitford. 8vo. 9s.

Thornton, on Prayer. 12mo. 5s.

Private Thoughts on Religion, by the Rev. T. Adam; with an introductory Essay, by the Rev. D. Wilson. 12mo. 3s.

Sacred Dissertations on the Apostles' Creed; by Herman Witsius, D. D., translated from the Latin; with Notes, critical and explanatory, by D. Frazer, 2 vols.

The Book of Psalms in an English Metrical Version, founded on the basis of the Authorized Bible Translation, and compared with the original Hebrew, with Notes; by the Right Rev. Richard Mant, D. D. Lord Bishop of Down and Connor.

The Protestant Companion, or a Seasonable Preservative against the Errors, Corruptions, and unfounded Claims of a Superstitious and Idolatrous Church; by the Rev. C. Daubeny, LL. D. Archdeacon of Sarum. 8vo. 9s.

Three Letters to Mr. C. Wellbeloved;

occasioned by his Epistolary Attack on Archdeacon Wrangham's Visitation Charge; by the Rev. John Oxlee, Rector of Scawton, and Curate of Stonegrave.

The Incarnation of the Son of God; a Sermon; by W. Okely, M. D. (The profits will be devoted to the benefit of the Moravian sufferers by fire at Sarepta.)

Observations on the Religious Peculiarities of the Society of Friends; by J. J. Gurney.

The Evidences of Christianity derived from its Nature and Reception; by the Rev. J. B. Sumner, M. A. 8vo. 10s. 6d.

The Object of Revelation the Present as well as Eternal Happiness of Mankind.

The Duty and Expediency of diffusing Learning among all Classes, a Sermon; by the Rev. C. Eyre.

Paraphrase of the Epistles and Gospels throughout the year; by Mary Ann Rundall.

#### MISCELLANEOUS.

An Address on the State of Slavery in the West-India Islands; from the Committee of the Leicester Auxiliary Anti-Slavery Society. 3vo. 1s.

Memoirs of Ferdinand VII., translated from the original Spanish manuscripts; by M. I. Quin. 8vo. 10s. 6d.

Private Correspondence of the Poet Cowper, now first published from the original letters; by J. Johnson, LL. D. 2 vols.

A Praxis on the Latin Prepositions; by S. Butler, D. D. Archdeacon of Derby, and Head Master of Shrewsbury School.

Observations on the Antichristian Tendency of Modern Education, and on the Practicability and Means of its improvement; by J. Campbell. 12mo. 2s. 6d.

The Slavery of the British West-India Colonies, delineated, as it exists both in Law and Practice, and compared with the Slavery of other Countries, ancient and modern; by James Stephen, Esq. Vol. I. Being a Delineation of the State in point of Law.

Legendre's Elements of Geometry, and Trigonometry; edited by D. Brewster, LL. D. 8vo. 10s. 6d.

Original Letters in the Times of Henry VI. to Henry VII.; by persons of consideration, with portraits, facsimiles, &c. by the late Sir J. Fenn. 4to. 2l. 2s.

Appendix of Natural History, to Captain Parry's first Voyage of Discovery, with plates, 4to. 7s. 6d.

Classical Arrangement of Coralline Polyptems, from the French of Lamouroux.

Philosophical Essays; by E. Walker, 8vo. with plates 10s. 6d.

Koromantyn Slaves, or West Indian Sketches. 12mo. 5s. 6d.

Batavian Anthology, or Specimens of the Dutch Poets; by J. Bowring and H. S. Van Dyk. foolscap. 8vo.

Statement in regard to the Pauperism of Glasgow, from the Experience of the last Eight Years; by T. Chalmers, D. D.

The Netherlands; with eighteen coloured engravings 8s.

Sicily and its Islands; by Capt. W. H. Smyth, R. N. 14 plates, 4to. 2l. 12s. 6d.

Letters from the Caucasus and Georgia, with Maps and Plates. 8vo. 15s.

Researches in the South of Ireland; by T. Crofton Croker. Sixteen engravings.

A Tour through the Upper Provinces of Hindostan; by E. D. 8vo. 9s. with a map.

Tour through the Netherlands, Holland, &c.; by C. Tennant, Esq. 2 vols. 8vo.

## Religious Intelligence.

### TRACT AND BOOK SOCIETY FOR IRELAND.

IN our volume for 1820, page 202, we announced the formation of this Society, on its present enlarged national plan, and stated the grievous necessity which existed for such an institution in the sister kingdom. We have since had occasional opportunities of referring to the proceedings of the Society, which we shall now bring down to a recent period from the last annual Report.

The Committee remark, that "through the various means used for spreading the knowledge of religion, whether by religious education, by the preaching of faithful ministers, by the diffusion of the sacred Scriptures as a whole, or in every form in which Divine truth has been disseminated, a powerful and increasing impression of its importance has been made upon the minds of all

classes, from the highest to the lowest in Ireland."

Notwithstanding the general poverty of the country, the funds of the Society have suffered no diminution. In the former year the sum of 380*l.* was received as a bequest, and though no bequest has been made to the Society within the past year, this want has been nearly supplied by an increase of donations and subscriptions, which exceed those of the former year by 578*l.* The sale of tracts and books exhibits an increase during the year of 328*l.* notwithstanding they have been impeded by the unhappy state of the country. The Committee have published twenty-five new tracts, either original compositions, or compilations which have never before been presented to the public in the form of tracts. To supply the demand for publications formerly in circulation, the Committee have re-printed sixty-

four of their own and other tracts, several of which have comprehended editions of 10,000 copies, making a total of 522,000 printed during the last year. The books published in the French language are intended chiefly for the benefit of the children of the higher classes. The Committee state, that the publications of the Society meet with general approbation, not only in Ireland but also in England and Scotland. They have been the means of inducing those to read the word of God, who had, probably, never before perused its sacred pages; and have been made the means of turning the wandering and almost hopeless sinner from the evil of his ways to serve the living God; have smoothed the pillow of affliction, and cheered the dying hours of many a child of poverty. In proof of the necessity for such an institution, the Committee advert to the evidence adduced before the Commissioners of Inquiry into the Revenue of Ireland. In their Report, ordered to be printed by the House of Commons, on the 26th of July, 1822, one of the witnesses states, that there is "a prevalent scarcity of books in all the considerable towns of Ireland;" and another informs them, that "eleven counties are actually without a single bookseller's shop, and that generally the trade is confined within narrow limits, and to a few hands." With the exception of the capital, there are not more than fifty-three book-sellers in Ireland. Nearly one-third of the kingdom is completely destitute of such establishments, and the supply of the others is deficient in a melancholy degree!

The Committee are happy to find, that the Society's suggestions, with regard to Lending Libraries, have met with considerable attention. Besides those mentioned in the last Report, twenty have been established during the past year, together with seven depositories, in addition to those formed by the Ladies's Tract Association; making a total of thirty-eight libraries and ten depositories. They also report, that 443,686 tracts have been sold at full or reduced prices, and that 18,983 tracts have been issued gratuitously, making a total issue of 462,669 tracts. In addition to this, 30,535 books have been sold in the depository.

We have not seen a set of the Society's publications; but we have a list of them up to the close of last year, including not much short of four hundred

books, tracts, and broad sheets, among which we recognise many well-known and truly valuable publications, admirably adapted to the Society's purpose. The Committee state, that having experienced, in the course of their labours, much difficulty in selecting religious books which can be safely placed in the hands of young persons, they were anxious to form some standard for their own guidance, and for the assistance of their friends, in the composition of such publications. They have accordingly issued the following hints, not as perfect, or perfectly satisfactory to their own minds, but as forming some ground for a more complete and regularly digested system for this species of composition. Their suggestions appear to us so judicious and useful, that we feel great pleasure in transcribing them for the benefit of our readers. They deserve to be maturely weighed by all who undertake to minister to the public edification, whether from the press or the pulpit.—

"The title of the tract or book should be short, simple, and as far as possible, explanatory of the design of the composition. When the subject will admit of it, the work should open in the narrative or descriptive style, that at first view it may attract the attention of the reader. Religious reflections should be short, animated, and forcible. They should not be placed entirely at the commencement, or entirely at the end, but should be interspersed throughout the work. The essential doctrines of the Gospel, together with all the practical principles flowing from them, should be boldly and prominently put forward. No direct or indirect oaths, even as quotations, no light or familiar use of the name of any of the Divine Persons in the Godhead, no fanciful or irreverent use of Scripture language should be introduced. All expletive language, needless repetitions, indecent and vulgar sentiments or allusions, or affected phrases, and all overstrained metaphors should be omitted. The names of fictitious persons should be such as are in common use, not such as Mr. Gracious, Master Sensible, &c. &c. The language of the composition should be simple, chaste, pious, and striking, and adapted to the character and circumstances of the person represented. Advice should be expressed in earnest, unassuming, and affectionate language. The prevailing taste, feelings, and prejudices of the different ranks of society

should not be needlessly offended. No composition should contain fairy tales, or dreams, or stories of ghosts. Care should be taken to avoid the light style of novels or romances. A preference should be given to matter of fact above fiction. Every composition should be entered upon with some definite object in view—to illustrate, perhaps, some doctrine, as the corruption of man, faith, good works, or to improve some class of individuals, as masters, servants, or children. Decency, propriety, and simplicity should be studied in such pictures as may be attached to publications, and all representations of the Deity should be avoided. Quotations from authors of profligate character, or of anti-Christian principles, should not be used, without great care, lest it should appear to the ignorant that thereby a sanction was given to their works. Animadversions on the political institutions of the country should be avoided; and all reflections which may tend to bring persons in authority, and the higher orders, into disrepute with the lower orders, should be guarded against. No reflection should be made on living characters, especially ministers of religion; and all necessary disapprobation should be expressed in the language of Christian charity and forbearance. Dedications of a work to God, or to deceased persons, addresses or apostrophes to saints or to the dead, and all fulsome or adulatory eulogiums on the living, should be avoided. In works of controversy, a mild and charitable spirit should be preserved. In all compositions, particular delicacy should be studied in making mention of sinful actions. If it is not deemed advisable to omit altogether stories and facts relating to seduction, it should be plainly intimated in the name or title of the work, that such matter is contained in it. A strict guard should be placed upon the fancy, lest the writer, while seeking to check the progress of vice, should become inadvertently the means of increasing it. Lastly, whoever sits down to compose a work to promote the honour and glory of God, ought above all things to seek His direction and blessing, and proceed to the conclusion in a continued spirit of prayer."

#### AMERICAN EPISCOPAL COLLEGE.

Our readers are already apprised of the plan now in progress for the forma-

tion of an Episcopal College in the State of Connecticut, for which Mr. Wheaton, a clergyman at Hartford, in that State, has been deputed to this country to procure donations. From a circular letter, explanatory of the nature of the object, we select the following particulars, which, besides their primary reference, will be found interesting, from the information which they contain relative to the history, the present condition, and the prospects of the Anglo-American Church.—

"Before the event which severed the United States from the mother country, a number of churches have been planted there by the missionaries of the Society in England for the Propagation of the Gospel in Foreign Parts. These were of course withdrawn, when the dependence of the States on the parent country ceased, and the church in America was reduced to a languishing and precarious state of existence. The attachment of its members was, however, too deeply rooted, to suffer them to witness its decay without an effort to arrest it, and their first care was directed to the provision of a valid ministry. In the year 1784, the Rev. Samuel Seabury was appointed by the Episcopalians in Connecticut, to proceed to England, to solicit consecration at the hands of the English bishops: but as no civil provision had then been made for the consecration of bishops out of his Majesty's dominions, and as the necessities of the American Church were pressing, he was induced to apply to the bishops of the Scottish Church, where, it was understood, no obstructions of a civil nature existed; and was set apart to the Episcopal office by Bishop Kilgour, of Aberdeen, assisted by Bishops Petrie and Skinner. Three years later, when the obstructions in England had been removed by an Act of Parliament, the Rev. Dr. White of Pennsylvania, and the Rev. Samuel Provost, of New York, both of whom had been ordained in England, were consecrated at Lambeth, by the Archbishop of Canterbury; and in 1790, the Rev. Dr. Madison, of Virginia, was also consecrated, by the same authority. Bishop White is now the only survivor of those who received their consecration in England, and the remaining nine American bishops have all been consecrated by him. These circumstances are related, that it may be seen how directly the American Church is descended from that in Eng-

land. The former claims to be considered as a genuine branch of the holy, catholic, and apostolic church; and it gratefully ascribes its existence, under God, to the unwearied efforts and maternal care of the Established Church in England. Its formulary of public worship is almost identically the same: it believes in the same Articles of the Christian Faith; and acknowledges the same Book of Homilies to contain sound expositions of Christian doctrine and practice.

"Such is the civil constitution of the United States, that neither bishops nor clergy derive the least assistance from the Government: they are in every case supported by the voluntary contributions of the people over whom they preside. The largest salaries of the clergy do not exceed 700*l.* sterling; while the average of their incomes may be estimated at 120*l.* or 130*l.* The bishops are also rectors of churches, and generally derive their support from that source.

"The number of organized Episcopal congregations in the States falls but little short of six hundred; while the clergymen engaged in actual parochial duty do not, at present, exceed half that number. It is pleasing to record the gradual extinction of those inveterate prejudices against Episcopacy which distinguished the first settlers of the country, especially in those parts where the church has been advantageously made known by her more intelligent ministers. The candid and moderate belonging to the various sects, appalled at the enormous strides of heresy, are visibly becoming more reconciled to a church whose temperate doctrines, consistent government, and edifying mode of worship, present a common ground of union, not to be found within the pale of any of the classes of Dissenters. Nothing indeed seems to be wanting to a general extension of the Episcopal Church, but a body of zealous, well-educated clergy, far more numerous than, with her present advantages, it is possible for her to possess.

"In the range of States to the westward of the Alleghany mountains, whose population is already computed by millions, a large portion of whom are attached from principle to the forms of this church, it is a melancholy fact, that but fourteen Episcopal clergymen are employed! Nor is there the least prospect of receiving a supply for years to come, unless a more adequate

provision is made for the education of its ministers. The churches in the States bordering on the Atlantic, where all the literary institutions of note are found, are only supplied in part; and while they labour under their present privations, all missionary efforts for the benefit of their western brethren must be suspended. This lamentable deficiency in the numbers of the Episcopal clergy is to be ascribed principally to the fact, that there does not exist in the United States a college generally accessible to students, where they may receive a classical education, without danger to the religious predilections in which they have been brought up. It ought, however, to be mentioned, that Columbia College, in the city of New York is conducted principally by members of the Episcopal Church; but such is the expense attending a four years' residence in a large city, that the benefits of the institution are in a great measure confined to the city itself. The theological institution lately established in the same place, is devoted to the object of preparing young men for the ministry, *who have first received a classical education elsewhere.*

"Unhappily for the cause of religious truth, the best endowed literary institution in the country, the Harvard University, near Boston, is wholly Unitarian. Few young men of talents leave that institution, without having imbibed more or less of the spirit of bold religious speculation, which has already spread to a most alarming extent among the most opulent and intellectual, particularly in the eastern part of the Union. Yet it is highly gratifying to reflect, that in no instance has an Episcopal clergyman been known to abandon the faith of his fathers, and lead his people over to the ranks of Unitarian heresy and dissent. The Liturgy has hitherto proved, under God, an effectual bulwark of 'the faith once delivered to the saints;' and hence it has been lately made the object of repeated and severe attacks from Unitarian pens. The Harvard university is in possession of funds to the amount of more than half a million of dollars—principally the accumulated donations of individuals, and enjoys moreover a large annual stipend from the State treasury: it has a library of 30,000 volumes; and the various branches of science, and classical literature, are taught by twenty professors, aided by a number of tutors. With means so exten-

sive, it must operate a material change on the religious views of the community; and particularly so, as its professors occupy the first rank among the learned in America. The North-American Review may be adduced as a specimen of their literary ability.

"The other important classical institutions also, without exception, are controlled by denominations not Episcopal; and in all of them, the peculiar principles of their respective sects are more or less inculcated. The consequences to church may easily be imagined. Many young men of fair promise have been annually lost to the church, who might have been dedicated to the service of her altars, had they not been compelled to seek a classical education in institutions unfriendly to her government and mode of worship.

"The second place among American colleges is occupied by Yale College, which is exclusively directed by Congregationalists. It is worthy of remark, that its library is not a little indebted to the munificence of members of the Established Church in England. Soon after its foundation, many authors, then living, enriched it with donations of their works; and Mr. Dummer, the agent for the colony, presented it with 300 choice volumes. But it found its most munificent patron in Dr. Berkeley, Bishop of Cloyne, who added near 1000 volumes, 260 of which were folio editions of the best authors. The college is also indebted to him for a valuable tract of land in the state of Rhode Island, the annual rent of which is appropriated to the encouragement of classical learning. A Baptist college, lately organized in the district of Columbia, has also derived essential aid from England, in donations of money, and books for its library.

"Thus has it happened, that while the literary institutions of other denominations in America have been essentially aided by the liberality of English Episcopalians, the Episcopal Church in that country remains destitute. Its members in the State of Connecticut have been endeavouring, for the last twelve or fifteen years, to obtain from the Legislature a charter for an Episcopal College; but so powerful has been the operation of popular prejudice, that their efforts have been without success till the present year. This difficulty being at length overcome, they have now to contend with the evils of poverty; while their scattered situation renders

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even the support of their clergy burdensome.

"It is the intention of the trustees to render the College, as far as possible, a place of resort for the sons of all the Episcopalians throughout the Union, and a nursery of ministers for the infant church. The patronage of all the friends of the cause will accordingly be solicited; and agents for collecting funds are now actively engaged, with very encouraging prospects of success. But without some aid beyond what lies in their own resources, particularly in the provision of a library, and apparatus for experiments in natural philosophy, many years must elapse, before the church will experience any material benefit from the institution. Under these embarrassments, the trustees are induced to turn to that enlightened body in England, from which it is the boast of the American Church that she derives her origin. They rely on a simple exposure of their circumstances, their wants and their prospects, to procure them a favourable hearing. They do not wish to appear in the character of suppliants for charity; they only desire to be put in possession of the means of emulating, though with humbler efforts, the career of their brethren in England, in extending and building up the cause they love."—Subscriptions, donations in books and philosophical instruments, will be thankfully received by Messrs. Rivington, St. Paul's Church-yard, and the Rev. Dr. Gaskin, at Stoke Newington, near London.

#### AMERICAN BOARD OF MISSIONS.

The Thirteenth Report of the American Board of Missions states, that the Foreign Mission School now contains thirty-five members; namely, eight from the Sandwich Islands; one Tahitan one New Zealander, one Malay, eight Cherokees, two Choctaws, two of the Stockbridge Tribe, one of the Oneidas, two Tuscaroras, one Narragansett, two Caughnawagas, and an Indian youth from Pennsylvania, a Chinese, and four youths of the United States. From this list it will be seen, that, of the thirty-one youths of heathen parentage, nineteen belong to eight tribes of the American aborigines, nine are from Polynesia, one is from Asia, one from the Asiatic Islands, and one from Australasia. It is becoming a subject of serious inquiry among the friends, of

missions in the United States, whether more extensive measures cannot be adopted to educate young foreigners, who are cast upon their shores ignorant and destitute; but who, in many instances, are susceptible of great improvement, and might hereafter prove great blessings to their countrymen. Should such a measure obtain the sanction of the public, a selection of the most promising youths would be made for the Foreign Mission School; and thus a succession of well instructed Missionaries might be sent forth to many distant communities now sitting in darkness and the shadow of death.

A late circular announces, that there are seventy-one persons employed by the Board among the Heathen; of whom twenty eight are ordained ministers of the Gospel, and seven licensed preachers. Besides these there are fifty-four female assistants.

#### SOCIETY FOR FEMALE SERVANTS.

The Tenth Report of the Society states, that the Committee have distributed, since the last general meeting, ninety Bibles as rewards to as many servants; as also the sum of three guineas to six servants, instead of a second copy of the Scriptures, in cases where the servants had already received a Bible from the Society. They have also distributed, gratuitously and by sale, at least fifteen hundred copies of the *Friendly Hints*, and two thousand *Maxims of Prudence*, among servants, besides a considerable number of useful and appropriate tracts, furnished by a private hand.

With respect to the general state of morals in humble life, as well as the mischiefs that bad principles occasion, when introduced into respectable families, it is most painful to the Committee to state that a host of females assail the Registrar, so ill clad as indeed to be objects of commiseration; and most of them apparently, so destitute of character (discovered even from their own description of themselves) that the Registrar would not be justified in send-

ing them to any of the subscribers. It is thought, that not above one female in four that apply for situations is at all eligible to have her name inserted in the books. The Committee deprecate, that the Registry should be viewed by the public, or by any of the subscribers, as an ordinary business concern. They wish it should be considered as a kindness to females of good character, and of the required description, by introducing them without expense, to families of respectability; but on no account as the medium of contract on the part of the Society to provide servants for the sake of the guinea any stranger may deposit.

During the past year 653 applications have been made by subscribers for servants; and 1262 servants have been registered as wanting situations. Of these, 520 have been engaged.

Since the last Report was made, the Committee have distributed in annual rewards and bestowments the sum of 394*l.* to 242 servants for long service and good conduct. During the past year, one hundred and eighty new nominations have been made. Six servants during the year have received donations on their marriages.

Reviewing the whole of the Societies bestowments on servants since its commencement in 1813, the Committee report, that upwards of 40,000 tracts of a useful sort have been put into the hands of domestics; that six hundred and twelve servants have been rewarded with Bibles; that one thousand one hundred and eighty rewards and donations have been assigned, to the amount of one thousand nine hundred and twenty eight pounds six shillings, and 3,919 engagements have been made between subscribers and servants through the medium of the Registry.

Applications have been made by benevolent persons from Newcastle, Edinburgh, and Paris, for a particular account of the Society's proceedings, with a view to consider the propriety of extending the plan to those or other places.

## View of Public Affairs.

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### FOREIGN.

**SPAIN.**—No apparent progress seems to have been made, during another month, towards the internal arrangements and tranquillity of this afflicted country. The long-promised amnesty has not yet been issued,—a sufficient proof in itself of the difficulties which are felt in balancing hostile parties. The presence of the French army of occupation secures a temporary cessation from active civil warfare; but the elements of discontent and disturbance remain just where they were—or, rather, they seem to be silently increasing, instead of diminishing. The government finds it impracticable to procure either money or soldiers; and even their own friends appear to be contending as warmly among themselves as with their common enemies.

The king has at length been induced to issue a decree in favour of the freedom of commerce with the Spanish Colonies. Spain still retains her alleged right of sovereignty over them, but allows all nations in friendly relations with the mother country to trade with them on the footing of equal reciprocal duties. France will now obtain its share of access to the South-American continent. As for the powers already in habits of commerce with that continent, nothing is gained, except a formal recognition, which may for the time obviate a few technical inconveniences, but will rather tend to embarrass than settle the ultimate question. It cannot be supposed that either the colonies, or any power which may chance to be at war with Spain, will allow that hostile relations with the mother country shall exclude the parties from the South-American market.

The king has also issued another decree, prohibiting the introduction of all foreign publications into Spain, except such as shall be approved by the government censors. The prohibition extends to all languages, and every species of writing. Copies of the sacred Scriptures, we fear, will not readily be allowed to pass this bigoted barrier.

**GREECE.**—The intelligence respecting the affairs of Greece and Turkey, for want of regular official communications, is necessarily partial and un-

certain. The following are among the recent reports:—that Odysseus was master of Carystos in Eubœa, and was besieging Erythre;—that Negropont was closely blockaded, if not captured, by the Greeks;—that the castle of Patros was so pressed that many Turkish families were leaving the place, and that the Greek prisoners in it had been liberated; that Maurocordato had begun the siege of Lepanto, and of the castle of Cape Autirion;—and that the highest degree of enthusiasm prevailed among the Greeks, particularly on account of the assistance they had received from Great Britain, France, and Germany. Two printing-presses have been established at Missolongi, to promulgate the acts of the Government; and a journal was to be commenced, entitled the Hellenic Chronicle. The Turks, on the other hand, seem greatly reduced in power, whether by land or sea; being unable to procure funds sufficient to carry on any important operations.

### DOMESTIC.

Parliament was opened on the 3d of February. The King's Speech was delivered by commission, his Majesty being unwell. We shall give the document entire, though it be somewhat long, as it contains a comprehensive and most satisfactory view of the great interests and relations of the country.

“My Lords and Gentlemen—

“We are commanded by his Majesty to express to you his Majesty's deep regret, that, in consequence of indisposition, he is prevented from meeting you in Parliament upon the present occasion.

“It would have been a peculiar satisfaction to his Majesty, to be enabled in person to congratulate you on the prosperous condition of the country.

“Trade and Commerce are extending themselves both at home and abroad.

“An increasing activity pervades almost every branch of manufacture.

“The growth of the Revenue is such as not only to sustain public credit, and to prove the unimpaired productiveness of our resources, but (what is yet more gratifying to his Majesty's feelings) to evince a diffusion of comfort among the great body of the people.

"Agriculture is rising from the depression under which it laboured, and, by the steady operation of natural causes, is gradually re-assuming the station to which its importance entitles it, among the great interests of the nation.

"At no former period has there prevailed, throughout all classes of the community in this island, a more cheerful spirit of order, or a more just sense of the advantages which, under the blessing of Providence, they enjoy.

"In Ireland, which has for some time past been the object of his Majesty's particular solicitude, there are many indications of amendment, and his Majesty relies upon your continued endeavours to secure the welfare and happiness of that part of the kingdom.

"His Majesty commanded us further to inform you, that he has every reason to believe that the progress of our internal prosperity and improvement will not be disturbed by any interruption of tranquillity abroad.

"His Majesty continues to receive from the Powers his Allies, and generally from all Princes and States, assurances of their earnest desire to maintain and cultivate the relations of friendship with his Majesty; and nothing is omitted on his Majesty's part, as well to preserve general peace, as to remove any causes of disagreement, and to draw closer the bonds of amity between other Nations and Great Britain.

"The Negotiations which have been so long carried on through his Majesty's Ambassador at Constantinople, for the arrangement of differences between Russia and the Ottoman Porte, are, as his Majesty flatters himself, drawing near to a favourable termination.

"A Convention has been concluded between his Majesty and the Emperor of Austria, for the settlement of the pecuniary claims of the country upon the Court of Vienna.

"His Majesty has directed that a copy of this Convention shall be laid before you, and he relies on your assistance for the execution of some of its provisions.

"Anxiously as his Majesty deprecated the commencement of the war in Spain, he is every day more satisfied that in the strict neutrality which he determined to observe in that contest (and which you so cordially approved,) he best consulted the true interests of his people.

"With respect to the provinces of America which have declared their se-

paration from Spain, his Majesty's conduct has been open and consistent; and his opinions have been at all times fairly avowed to Spain and to other Powers.

"His Majesty has appointed Consuls to reside at the principal ports and places of those provinces, for the protection of the trade of his subjects.

"As to any further measures, his Majesty has reserved to himself an unfettered discretion, to be exercised as the circumstances of those countries and the interests of his own people may appear to his Majesty to require.

"Gentlemen of the House of Commons,

"His Majesty has directed us to inform you, that the Estimates for the year are prepared, and shall be forthwith laid before you.

"The numerous points at which, under present circumstances, his Majesty's naval force is necessarily distributed, and the occasion which has arisen for strengthening his garrisons in the West Indies, have rendered unavoidable some augmentation of his establishments by sea and land.

"His Majesty has, however, the gratification of believing, that, notwithstanding the increase of expense, incident to these augmentations, it will still be in your power, after providing for the services of the year, to make arrangements in some parts of our system of taxation, which may afford relief to certain important branches of the national industry.

"My Lords and Gentlemen,

"His Majesty has commanded us to acquaint you, that he has not been inattentive to the desire expressed by the House of Commons in the last session of Parliament, that means should be devised for ameliorating the condition of the Negro Slaves in the West Indies.

"His Majesty has directed the necessary information relative to this subject to be laid before you.

"His Majesty is confident that you will afford your best attention and assistance to any proposition which may be submitted to you, for promoting the moral improvement of the Negroes, by an extended plan of religious instruction, and by such other measures as may gradually conduce to the same end.

"But his Majesty earnestly recommends to you to treat the whole subject with the calmness and discretion which it demands.

"To excite exaggerated expectations in those who are the objects of your benevolence, would be as fatal to their welfare as to that of their employers.

"And his Majesty assures himself you will bear in mind, that where the correction of a long-standing and complicated system, and the safety of large classes of his Majesty's subjects are involved, that course of proceeding is alone likely to attain practical good, and to avoid aggravation of evil, in which regard shall be paid to considerations of justice, and in which caution shall temper zeal."

The topics of the Speech being on all hands allowed to be so generally of a satisfactory kind, no amendment was moved to the Address. The chief point of disapprobation insisted upon by the Opposition, was the conduct of Government towards Spain, which they considered had been marked by too cautious and vacillating a course of policy. Lord Liverpool and Mr. Canning defended the measures of Government, particularly on the ground of the rashness of provoking hostilities, in which we must have soon become principals, at great risk, expense, and bloodshed, and without any probability of ultimate honour or advantage.

The proceeding of the session will afford us opportunity of adverting to several topics alluded to in the speech, as they arise in the course of public business. For the present, we must content ourselves with the expression of our joy—and we would add, our humble gratitude to God, the Father of all mercies personal and national—for the strongly marked improvement which has taken place in the general condition of the country, and for the peace, prosperity, and satisfaction which it is at the present moment our lot to enjoy. May we never deserve to forfeit these blessings!

The business of the session has scarcely yet fully commenced; but several discussions of some importance have occurred, connected chiefly with the domestic policy and improvement of the kingdom. The aspect of the times is peculiarly favourable for the investigation of subjects of this kind, which, in more busy sessions, and at seasons of warmer party feeling, have been too much in danger of being neglected.—The repeal of the Usury Laws

is proceeding favourably through the House of Commons.—Another measure also of enlightened policy, the repeal of the penalties for the Exportation of Machinery and the Emigration of Mechanics, is commenced under favourable auspices. The Committee appointed to examine into the bearings of these questions, is also to report on the operation of the perplexed code of our Combination Laws, with a view to ascertain whether it is not desirable to get rid of this cumbrous machinery, and to allow labour to find its proper level without legal interference between the employer and his workman. The matter, if left to itself would in the end fairly adjust its own average, to the mutual benefit of both parties.—The subject of the Poor Law's also, is likely to attract parliamentary attention, and, we would trust, not without some advance towards a safe and effectual amelioration, or rather extinction, of the present injurious system—Mr. Martin is zealously proceeding in his efforts to repress the crime of Cruelty to Animals, and to a considerable degree with success, though not to so wide a range as his humane feelings would honourably desire.—Mr. Stuart Wortley has renewed his claim to public gratitude by a bill to amend the Game Laws, which we most earnestly hope may not be lost in the House of Lords. The present code is both unjust and most unwise; and to its operation we owe a large portion of the crimes which fill our jails and afflict the country. Mr. Wortley proposes to protect the game, to benefit the owner of it, and to abolish poaching, by making the article legally saleable, under due restrictions.

But one of the most important topics which is likely to occupy the attention of Parliament, is the state of Ireland, and particularly of the Church of Ireland. Mr. Goulbourn is bringing in a bill to promote the residence of the Irish clergy on their benefices. The bill will be upon the model of the Consolidation Act in the Church of England (the Act of 1817, George III. anno 57, cap. xcix.) One of its chief features will be to increase the stipends of curates. We forbear to offer the remarks which present themselves to our minds on this intended bill till we know more fully its provisions.

There is yet one topic more, which we must mention as likely to engage, and deservedly, a very large share of

the attention of Parliament and of the country,—the state of Slavery in the West Indies. We rejoice to see that it occupies so large a share of the King's Speech. The concurrence of the Government with the general feeling of the Public on this point, cannot fail to issue in the adoption of such wise and prudent measures as may safely and certainly put a period to that monstrous system of oppression, in spite of the furious clamours of the colonial taskmasters, and the mendacious statements of their hired advocates in this country. It is now in our power to shew, and we hope to do it fully in our next Number, that even the insurrections, which have alarmed the timid and irresolute among us, have either had no existence, and been actually fabricated to serve a purpose; or, like that in Demerara, have been the result of cruelty and oppression,

of immoderate labour, of severity of treatment, of religious persecution, and of a most wanton disregard of the feelings of the Slaves. Smith the Missionary has been pardoned by the Government;—pardoned, not because his guilt was unproved, but because his innocence was as clear as noon-day. He has indeed been a most deeply injured individual; and, amid all the transactions which have polluted our West Indian annals, we know not if a fouler and more odious instance of injustice and oppression can be singled out, than that of the treatment and trial of that good man. But the country shall know it all.

A rupture has taken place between this country and Algiers, in consequence of which convoys are to be sent to the Mediterranean. No particulars have yet transpired.

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### Ecclesiastical Preferments.

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The Hon. and Right Rev. Dr. Ryder, Bishop of Gloucester, to the Bishoprick of Litchfield and Coventry, *vice* Dr. Cornwallis.

Rev. H. C. Jones, Rector of Westham, to be Archdeacon of Essex.

Rev. Thomas John Burgh, M. A. to be Dean of Cloyne.

Rev. Thos. Wilkinson, a Minor Canon of Carlisle Cathedral.

Rev. J. Hanbury, Vicar Choral of Hereford Cathedral.

Rev. G. Ingram Fisher, Subchanter of Salisbury Cathedral.

Rev. Charles Austin, Tollard Royal R. Wilts.

Rev. T. Brown, St. Andrew's Lectureship Plymouth.

Rev. F. Calvert, Whatfield R. Suffolk.

Rev. John Rt. Casberd, Postherry R. co. Glamorgan.

Rev. T. B. Clerk, Strafford All Saints' R. Norfolk.

Rev. Rich. Lynch Cotton, Denchworth V. Berks.

Rev. S. Downes, Kilham V. co. York.

Rev. Mr. Glead, Northmoor Curacy, Oxon.

Rev. W. Gooch, Benacre R. Suffolk.

Rev. Robert Green, Long Horsley V. Northumberland.

Rev. T. Gronow, Languke Curacy, Glamorganshire.

Rev. J. Jones, St. Thomas Curacy, Oxford.

Rev. John Mavor, Forest Hill Curacy, Oxon.

Rev. R. Prowde, Hinderwell R. Yorkshire.

Rev. Hastings Robinson, St. Sepulchre Curacy, Cambridge.

Rev. E. Thorold, Hougham cum Marston R. Linc.

Rev. Frederick Browning, Uffculme Prebend, in Salisbury Cathedral, *vice* his father, late Dr. Browning.

Rev. John Still, Rector of Fonthill Gifford, to the Prebendal Stall of Stratton in Salisbury Cathedral, *vice* Hon. and Rev. T. Alfred Harris, dec.

Rev. G. G. Beadon, Axbridge R. Somerset.

Rev. Frederick Browning, M. A. Titchwell R. in Norfolk, *vice* his father.

Rev. T. W. Champnes, Fulmer R. Bucks.

Rev. J. Davis, Pauntley V. and Upleadon Perp. Cur. Gloucestershire.

Rev. Noel Ellison, Huntspill R. Somerset.

Rev. Daniel Evans, Jordanstone R. Pembrokeshire.

Rev. W. Gower, Little Hempstone R. Devon, *vice* Weston, resigned.

Rev. James Harriman Hutton, Leek-  
ford V. Hants.

Rev. R. Lampin, St. Enoder V. Corn-  
wall.

Rev. John Morse, Oxenhall V. Glou-  
cester.

Rev. T. Salway, Oswestry V. Salop.

Rev. J. S. Scholesfield, Luddington  
V. Lincolnshire.

Rev. S. Turner, Nettleton R. Lin-  
colnshire.

Rev. Richard Waldy, Turnerspuddle  
R. and Aifspuddle V. Dorset.

Rev. P. Walthall, Wistaston R. Che-  
shire.

Rev. J. B. Williams, Lantwit Major,  
or Llan Iltyd Fawr; with Liswerni  
VV. co. Glamorgan.

Rev. T. Burroughes, chaplain to duke  
of York.

Rev. T. Wilkinson, Chaplain to Mar-  
quis of Londonderry.

Rev. James Hartley Dunsford, Chap-  
lain to the Earl of Suffolk.

Rev. Joseph Berkeley, Holy Trinity  
V. Cork.

Rev. James Duffy, S. S. of Craugh-  
well and Ballymena, Vicar Capitular  
for United Diocese of Kilmacduagh and  
Kilfenora.

Rev. T. Lowndes, B. D. Worldham  
cum Tested V. Hants.

Rev. H. T. Tucker, Uplime R. De-  
von.

Rev. T. Melhuish, jun. Ashwater R.  
Devon.

Rev. J. T. O'Neil, Portlemon and  
Porthangan RR. Ireland.

Rev. Somers Payne, Ardagh R. Ire-  
land.

Rev. W. Short, Chippenham V. Wilts.

Rev. C. L. Poer Trench, Dunleare,  
Capoche, Disert, Moylare, Monaster-

voy, Rectories and Vicarages, and Dro-  
meare V. co. Louth.

Rev. F. J. C. Trenow, Langton Her-  
ring R. near Weymouth.

Rev. J. W. Trevor, East Dereham  
R. Norfolk.

Rev. Wm. Verelst, Rector of Gray-  
ingham, Rauceby V. rice Geo. Thorold,  
deceased.

Rev. Henry Wheatley, Bramley V.  
Hants.

Rev. H. E. Steward, Chaplain to  
Earl of Warwick.

Rev. John Lowndes, Chaplain to  
Earl of Glasgow.

Rev. Fred. Patteson, Preacher of  
Hall's Sacramental Lecture at Nor-  
wich.

Rev. E. Morshead, Chaplain to duke  
of York.

Rev. R. F. Elwin, Chaplain to Earl  
of Albermarle.

Rev. W. Bradley, Chaplain to Earl  
Howe.

Rev. E. Birch, Chaplain to Earl of  
Winterton.

Rev. E. Nepean, Chaplain to Vis-  
count St. Vincent.

Rev. Marmaduke Sealy, Chaplain to  
Lord Bayning.

Rev. C. H. Lethbridge, Chaplain to  
H. M. ship Isis.

#### DISPENSATIONS.

Rev. Dr. Richards, to hold the Per-  
petual Cure of East Teignmouth, with  
the Rectory of Stoke Abbot, Dorset.

Rev. Sir R. Fleming, Bart. to hold  
the Rectory of Wildermere with that of  
Grasmere, Cumberland.

Rev. J. T. Casberd, LL. D. Preb. of  
Llandaff, to hold the Living of Llan-  
over, co. Monmouth, with Penmark V.  
co. Glamorgan.

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### Answers to Correspondents.

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'C. I. A.; D. R. N.; A MAGISTRATE; M. W.; T. W.; EUGENII; A CLERGYMAN; E. P. S.; Q; D. I.; Z.; J. M. W.; Y.; EUBULUS; and A CONSTANT READER; are under consideration.

We are much obliged by the transcript from Tyndal's Preface.

C. will perceive that his intention has been anticipated.

J. D. will find upon inquiry that the Canons of 1603, never having been confirmed by Par-  
liament, have not the force of law, and are not binding upon the laity; but being agreed  
upon in Convocation, and confirmed by the King, they bind the clergy.

J. C. C. will render his communication more satisfactory and interesting, by condensing his  
materials, as he mentions, into one connected narrative.

The continuation of the review of Mr. Faber's work has been unavoidably postponed. In  
the mean time, we have received a letter from A CONSTANT READER, and another from

Mr. Faber himself, wishing an explanation of a remark, in which we spoke of Mr. Faber as uniting the disinterestedness of lay services with the sobriety and seriousness of clerical writing. We meant only, that Mr. Faber, having conscientiously devoted his studies and his pen to subjects not very likely, in the usual flow of patronage, to lead to the enjoyment of high dignities and preferment, might, like the late revered Mr. Scott, and other eminent clergymen, be said to join the disinterestedness of a layman to the religious services of a divine. The rest of Mr. Faber's letter is as follows:—

"On the subject of the scriptural week of creation, I am fully determined to enter into no controversy. I shall simply state the reason of my being led into that episodic discussion, which seems to have excited more attention, and provoked more animadversion, than it deserves: though indeed any such statement is rendered almost superfluous, by the very clear manner in which you have propounded my argument.

"Bishop Warburton contends, that vegetables were first created in the form of seeds, and that these seeds afterwards gradually sprang up to maturity. This point being laid down, he builds upon it an argument for the anteparadisiacal state of our first parents.

"Now I have always thought, and I still think, him right as to his opinion in regard to the creation of vegetables. Hence, while as an honest man I felt myself bound to admit his premises, I had the task imposed upon me of combating his conclusion: and this I did through the medium of the geological discussion, which some, who have not attended so closely as yourself to the course of my argument, have thought might have been better omitted than retained. The truth is, to a certain degree at least, it was necessary to my argument. I might, indeed, by a summary process, have rid myself of the Bishop's conclusion, while I retained his premises, if I had maintained, that the seeds, when committed to the ground, sprang to perfection with a miraculous rapidity; and, should my whole geological chapter prove to be untenable, I would still resort to this expedient, rather than admit a conclusion which strikes me as altogether unscriptural; but I adopted a different plan, which, for various reasons, I deemed preferable. Such being the case, it is abundantly clear, that to any person, who denies the Bishop's premises, (as, in fact, many have done,) my entire geological chapter is superfluous. A reader, therefore, of this description, may, if he pleases, leap over the whole of that chapter without perusal: for, in his particular case, it will be unnecessary; nor will the rest of the work at all suffer by the omission. On the other hand, if a reader agree with me that the Bishop's premises are valid, and if yet he dislike my said geological chapter, let him also freely omit it, and satisfy himself with the solution pronounced above; namely, *the miraculous growth of the seeds, when committed to the earth.* Let the worst come to the worst, this resource still remains, even if my unlucky chapter should turn out to be no better than a fairy dream. At the same time, I must be permitted to say, that I doubt the wisdom of combating infidels in the very teeth of matters of fact: and, so far as I can judge, there are matters which cannot be reconciled with the opinion, that the Noetic Deluge is the sole grand catastrophe or revolution which this our globe has experienced. As for the evening and morning were the first day, which has been so repeatedly quoted against my argument, I should wish to be informed, how there could be a literal morning and evening of a literal day, BEFORE the creation of the sun. But I forget my resolution of entering into no controversy on this topic, and forbear."

A Correspondent wishes us to submit the following hints to the Committees of Charitable Societies and Associations, on the subject of their floating balances. There are, for instance, at present upwards of 800 Bible Societies, and 2000 Associations, in this country. If each of these keep in hand, on an average, only the small sum of 5*l.*, 3*l.* of which respectively are more than they have occasion for in order to supply their current wants, 10,000*l.* are thus lying useless, which, if sent to the Parent Committee, would either be employed in the objects of the Society, or vested in exchequer bills, and produce 300*l.* a year. Similar calculations apply to other societies, according to their extent. Our Correspondent, therefore, earnestly suggests to all persons engaged in this Christian work, the expediency of abstaining from keeping larger balances in hand than is actually necessary: and he particularly wishes that we should not defer inserting his suggestions in our present Number, as the committees of various charitable societies are about to forward their remittances to London, to be entered in the annual accounts. Our correspondent also urges the propriety of reducing incidental expenses as much as possible; especially by the adoption of sheet, instead of book, Reports. With regard to the Bible Society, the Monthly Extracts give constant information of the general operations of the Society; so that the local Reports, our Correspondent thinks, may very properly be confined to a brief statement of local proceedings. A small yearly saving of 3*l.* or 4*l.* by each Society and Association, will amount in the whole to many thousand pounds per annum.

The Committee of the British and Foreign Bible Society request us to acknowledge on their behalf the receipt of one half of a bank note for 100*l.* No. 11,032.

A Correspondent informs us, that at a late general meeting of the Subscribers to the Fund formed at Leeds for the distressed Irish Peasantry, T. Tennant, Esq. the Mayor, in the chair, a balance being found to remain in the hands of the treasurer, it was resolved, that one third part of its amount, exceeding 312*l.* should be remitted to the London Hibernian Society "for the establishment of Schools, and the dispersion of the Holy Scriptures in Ireland." Our Correspondent wishes the grant to be publicly known, as worthy of imitation in other places.